

# A Sermon preached at Saint

## Maries Spittle &c.

by Tho: Drant. 1570. p. 88.

Cant. 5.

*Formosissime mulierum, quonam abiit dilectus tuus? Quonam abiit, & quaremus eum.*

Cant. 6.

*Dilectus meus descendit ad ariolas aromatatum, ut pascatur in hortis & ut colligat lilia.*

This text (men and brethren, and very Christian audience) is read almost after one sort, saying that some for the worde [Beloued] say [Spouse]. And for that worde [gone aside] other say [gone downe] Pagnine sayth Lilies, Munster saith Roses. And diuers other say Violets. But I will trust Pagnine in this matter, & go through with his exposition on this sort.

Fayrest of all women, whether is thy beloued gone? whether is he gone aside? tell vs and we will seeke him with thee.

My beloued is gone downe into his garden, to the beds of his spicery, to be fed in gardens, and gather vp Lilies.



The occasion of this Scripture thus written, is, that the church of God which is named here to be the fayrest of women, had wonderfully commended her beloued Christ

The argument or occasion of this place of Scripture.

For (saith she) my loue is white and red coloured, a goodly person among ten thousande. His head is like fine golde, his lockes blacke bushed. His eyes like doves eyes, washed in Milke, and like

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like pearles in golde. His cheekes like a garden bed, planted with all sweete thinges. His lippes like Lilies. His handes like precious stones. His body pure Yuorie, ouer decked with Saphires. His legges pillars of Marble, set vpon sockets of golde. His face as Lybanus. His wordes are sweete. Such a one is my loue (quoth she) Such a one is my loue.

Nowe, the other Churches, which in some translation are signified vnder the word, *adulescentula*, when they heare the beloued Christ thus commended, they lift vp theyr eares, and burne in their breaſtes to know more of such a delightfull beloued, and so trimme a spouse. And therefore they aske whether he is gone, and whether he is gone aside: and promise, that they will make after him, and ſake him, even as Germany began to preache Christ, and to prayse him in other sorte, then the worlde had hearde tell of before. And therefore neighbour cuntryes, as our England, and the rest began more & more to haue halty eares, and whot harts, to hearken and ſeake after the beloued Christ, whom Germanie had ſo lowdly & largely commended. But becauſe this people which I ſpeake to, is a great people, and the time that I haue to occupy is long, and the matter much, let vs all, ye honourable, & ye alſo beloued people, ioyne together in calling vpon the name of God. And firſt to pray vnto the holy Ghoſt, that as he is called an Ointment: ſo he will make ſupple and tender our heartes, and make their hearts of fleſhe. That as he is called



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called a fyre, so by him our heartes may be ea-  
ten vp, and deuoured, in excelsse of charitie: that  
as he is called the Comfortour, so he will com-  
fort, and enable me a man of such and so much  
sicknes, to beate by his name, and to speake his  
manifold prayes to the sonnes of this genera-  
tion. Then let vs goe forwarde to pray for the  
whole state of Chyristes congregation, being yet  
farre from her countrey, incompassed rounde a-  
bout with Caines and Clawes, & Basan Bulls,  
and all kindes of deadly foes, she being sperpled  
as yet wide where vpon the great face of this  
earth. More specially let vs pray for the chur-  
ches of Englande and Ireland, and as the ducty  
of our loue, and subiection most of all requireth,  
let vs pray for her most excellent Maiestie Eliza-  
beth, by y grace of God Queene, &c. That Gods  
enemies and her enemies, may be made his, and  
her footestoolles. That her Scepter may growe  
greene, and flourish like a Palme tree, well and  
moystlie planted, and that her seate may neuer  
rotte, or nodde, but stand steddy as the seate of  
Salomon, and saye as the Sunne. That the  
dayes of her regiment may bee as the dayes of  
heauen. Let vs pray for all the Nobilitie, and  
Genterie of this lande, that they doe not liue as  
the Gyantes or noble men before Noes floude,  
without raigne, or rule: least that as those Gi-  
ants brought downe vpon the heads of y worlde  
a floude of water: so some of our English giants  
doo bring vpon vs a floude of fyre: That they  
may remember that saying of Dauid: I sayde

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ods word,  
ikes no-  
blemen  
and gentle-  
men.

you are Gods, because the worde is come to you.  
If the word come to them, or they to the worde,  
then they are Gods Gods, and Gods gentlemen.  
If it come not to them, nor they to it, then they  
are the Heralds Gods, and the Heralds Gentle-  
men. Pray for them that they may bee to their  
Prince, as Thomas was to his maister Christe:  
Let vs goe, and let vs dye with him. That they  
may remember that Gods booke of life, is better  
then the Heraldes booke of armes, and that nei-  
ther house, nor bloode, can saue or with holde  
their soules from the hand of hell, but onely that  
iust bloode, of the iust man Iesus Christ. Let vs  
hartely wishe to her maiestis moste honourable  
Counsell the spirite of counsaill and direction,  
that they may be as Iosephes in Egypt, faithfull  
and carefull to prouide for the necessities of the  
Realme, specially, that mens soules be not star-  
ued with hunger, and pine of the worde of God.  
Prate for all vs of Christes ministration, that as  
we are called Lights, so we may giue light, and  
as we are called Gods, so we may continue to  
maister the world by the word: as we are called  
Ambassadors, so we may be chearie to speake  
from God to man: as we are called dogges, we  
may barke: and as we are called Watchmen,  
so we may carke and keepe: and that, that voyce  
may ring throughe and throughe our heades: O  
Timothie, keepe that which is committed.  
Pray for bothe twaine the Uniuersities of Cam-  
bridge, and Drenforde, or as the Scripture cal-  
leth them, the families of the sons of y<sup>e</sup> Prophets,  
that

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that they may grow on, frō strength to strength  
in courage of spirite, and from wisdom to wise-  
dome in plenty of iudgement, that they may bee  
able men to teache, and reprove, to plant and  
destroy, and that like young Samuel, they may  
profite in fauour with God and man. Pray for  
all the whole worlde, that they may open the  
gates of theyr heartes, that the Prince of glorie  
may haue enteraunce in, and that being entred  
he be not bounde, and ynnioned, as sometime  
he was in Cayphas his entresse, but that he may  
bee francke Chryste and at liberty, and rule from  
one corner of our consciences vnto another. Like  
wise for those that suffer trouble, or greeuance  
in soule and body: but specially those that grone  
vnder the Crosse of Gog of Rome, and Magog  
of Constantinople, that they may be assisted with  
might, or deliuered with speede, and that (as Ioe-  
l sayth) the house of Iacob may bee a fire, the  
house of Ioseph may be a flame, the house of  
Esau may be stubble. Lastly let vs praye vppre  
thankes to the high throne of our heauenly Fa-  
ther, for those our Brethren and sisters that are  
gone to God, out of this lamentable maze of mi-  
serie. Desiring God, that the north wind may  
giue, and the south winde doe not retaine: that  
the whole shæte with all the foure corners of  
beastes cleane and vncleane, may be taken vppe  
into heauen: that Christ may be king from sea,  
vnto sea: that nations may bee giuen vnto hys  
inheritance, that y<sup>e</sup> holy ghost may stirre, and the  
Father bawe, and the sonne thrust no man out  
that



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that cometh vnto him : that the workmen may be many : that the nettes may be full : that his will may be done in these Saintes in earth as in those aboue in heauen ; where doubtlesse nothing is done against Gods will : that we full of the feare of God, and full of faith, may bee gathered together to our forefathers Abraham, Isaac, and Iacob. For these and what soeuer the holy Ghost, that best doctoꝝ, and spirite of wisdom shall prompt into our spirites, I pray you all say the Lordes prayer. Our father. &c.

Payrest of women, vvhether is thy beloued gone &c.

Diuision,

Here are foure thinges (as I take it) to be noted. And in the first place, because there is a question asked : VVhether is thy beloued gone? I will endeuour my selfe to speake of questions and demaundes. Secondly, because the question is asked of the payrest of women, that is, of Christes Church, I will speake of the Church, which Church is a woman, and which not : which is payre, and which not : and then of the authoritie of the Church, because heere the question is asked of the Church, and the Church seemeth to keepe the determination in the goinges of the beloued, that is, in matters to be known of Christ. In the thirde place cometh to be handled y<sup>e</sup> answer giuen by the Church, which is : My beloued is gone down to the beds of his spicery. &c. Lastly (though not by order of the text, yet by order of matter) I will speake vppon these wordes: Tell vs, and wee vvyll seeke him with thee.

How

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Howebeit these latter wordes shall not growe into any long processe. Onely I will giue charge and vehement exhortation to the worlde, to seeke Christ, and take after him. I will tell them if they seeke him, they shall finde him, and I wyll not sticke to sweare if they finde him, they shall finde the whole accomplishment of their heartes desire. In the meane season, feare ye not (good presence) that I shoulde kill you, with lothesomenesse and length. For I will passe through my manie matters with what possible speede I can.

And first touching questions, and things to bee demaunded, it is well saide of Paule concerning questions of edifying: In these thinges I would haue thee confirmed, these be good and profitable for men. But foolish questions, and questions of natiuities, those shunne: for they be vayne and vaine. Good questions and profitable are to be demaunded.

So the kinges in old time were wont to aske the Prophets of their battailes, and affayres.

So Naaman's seruant asked Elias the Prophet: Whether if his maister should goe vp to the Idole temple, and worship, hee might do so or no?

So the Eunuch asked Philip the exposition of these wordes: *Ductus est sicut ouis ad mactationem. &c.*

So Iohn asked a question: *Tu es es? &c.* Art thou he that shall come, or shall we looke for another?

So Mary asked a question: Howe can these thinges

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things be doone vnto me, sith I haue no knowledge of man :

So Philip asked a question : Lorde tell vs the way, that is : Lord what is the way ?

So the elders went vp to Jerusalem, to aske of Iudaisme.

So Peter asked a question : Lorde whether shall we goe? thou hast the wordes of eternall life .

So Nicodemus asked a question : Howe can a man be borne in his age ?

And againe, How can these things be done ?

These questions be good and profitable to men  
But vaine and vnprofitable questions are to bee shunned.

Such a vaine question it was that the Serpent demaunded in Paradise : Why hath God forbidden you to eate of the tree of the knowledge of good and euill ?

Such a vaine one moued the Apostles : Lorde when wilt thou restore the kingdome of Israell vnto whom Christ controleth : It is not yours to know times, or the moments of times.

Such a vaine question did Peter aske of his fellowe Iohn, Lord, what shall this Iohn doo ?

Such an one moued the Saduces : Lord if a woman haue seuen husbands, who shall be her husband in the latter day ?

Such an one moued Iob : Wherefore hast thou brought me out of my mothers wombe ?

Such an one moued Asterius : Whether that Christes flesh was, when it was not ?

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Such a one mooued Philasterius : VVhy men and Angels were not made bothe of one matter ?

Such a one mooued Marcellus : Whether God be a lone, or hath more Gods with him ?

Such a one mooued Donatus : VVhether the Church can bee in any other place then in Africke ?

Such an one Iouianus : VVhether the Virgine Mary vvere corrupted in bringing vppe her sonne, or no ?

Such an one Valentinianus : VVhether the worde were changed into bones, flesh, or heare or no ?

Such an one the Eutichæ : Whether that when a man is purged with baptisme, an hog goe forth of his mouth or no ?

Such an one mooued Potentius : VVhether the holy Ghost doo weepe in men, as he dooth speake in men ?

Such an one mooued the Aeriani : VVhether mariage be lawfull or no ?

Such an one mooued Precellianus : VVhether the world be made by the deuill, because it is an euill world ?

Such an one mooued Manichæus : VVhether Christe bee the Sunne that ryseth and setteth, because he is called the light of the worlde ?

Such an one mooued Arrius : VVhether the holy Ghost may be commanded by the sonne ?

Such an one mooued the Nazarens, whether a man may professe both Iudaisme, and Christianisme ?

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anism?

Such a one moved Pelagius: Whether that by free will a man might catch the kingdome of heaven?

Such a one moved Nestorius: Whether the honour of Christes diuinity were giuen him of duety or no?

Such a one moved Cresconius: Whether a sinner ought to be baptised? because it is sayde: the Oyle of a sinner shall not fatten thy heade?

Such a one moved Vincentius, Whether mans soule deserved to sin before it did sinne?

Foolish questions, and vnprofitable questions ought to be shunned. And of all foolish questions, what say you to the foolishnes of our scholish questions, sette a foote by these subtil, and deepe doctours, commonly called Scholemen?

As: Whether there were any instant in the generation of God the seconde person?

Whether in Christ there be mo filiations then one?

Whether God the father hateth the sonne?

Whether Christ might possible haue taken vpon him the likenesse of an asse, of a woman, of a feend, or of a Goorde?

How that Goorde shoulde haue preached, doone miracles, or haue hanged vpon a Crosse?

And what Peter should haue consecrated, if not he had consecrated what time Christes bodye hung on the crosse?

Or whether Christ being so transformed into

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a Goord he might at the same time bee called  
man also?

Whether after the resurrection, men do cate  
and drinke or no?

Whether it be lesse sinne to slay a thousande  
men, then once on a Sunday to clout a poore  
mans shoe?

Whether mens soules be bred within them,  
or come from without into them?

What yeere Christ will come vnto his iudg-  
ment?

Whether the starre that did shine to the wise-  
men at the birth of Christ, were a starre or an  
Angell?

Whether a Mause can cate Christes bodye,  
or no? And if she do cate it, what daunger can  
be leuied vpon her head?

Such men, such questions, sonde men, sonde  
questions, foolish men, schoolish questions. But if  
Pasquin could now be rescued from death, or if  
some were as blithly disposed to demaund que-  
stions as Pasquin, I weene those merry kinde of  
questions would carry away a great deale more  
of edifying, then these foolish schoolish questions.

As whether that the Bishopp of Rome being  
Antechrist, can be Christes Vicar, or no?

Whether that when David sayth: I will giue  
them a tiraunt to ride ouer their heades, it may  
not be vnderstanded of the Byshop of Rome,  
which he hath of so long a time ouerridden all  
our heades in regiment, and besides that in ses-  
sion, rideth vpon mens shoulders?

Whether



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Whether that, that Bishop of Rome which sayd, *spiritus sanctus*, for *spiritus sanctus*, and *fiatur*, for *fiat*, were in daunger of that which was objected vnto Paule, that too much study would make him mad?

Whether that, that Pope which did carnally know the grandmother, the mother, and the daughter, did make himsele an Eunuche for the kingdome of heauen?

Whether that Pope Leo that was so forgrowen with fatte, that he could not wallowe vppon two stayres in the Capitoll, or Ecchius that had so large a strouted belly, or those drinking Sorbonistes that made the best wine in the Towne to be called, *vinum Theologicum*, that is diuine wine, and that were wont to eate while that they vvere *satur usque ad guttur*?

Whether these men be those that M. Harding speaketh of, that doe vveane themselues for the kingdome of heauen?

Whether that Byshopp, that was so fretting fell for losse of his pecocke pie, did possesse hys soule in patience, or no?

To what purpose generall Councils serue, if that Popish iudgement can not swerue?

Whether in the last Councell at Trent, it can be likely that there could be good rule kept of the rest of those holy fathers, sithence that in the sayde Councell one of the fathers beeing taken in adultery, vvas hanged, an other sticke and an other father, as it is thought, by the rest of the fathers vvas let shrink and slip avay?

Whether

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Whether the Orator Bishop in the said Court, sell, that called the Pope of Rome the *Light*, and the *Sponse*, were adread of that which *Iob* said: *Destruction is theirs which giue titles.*

Whether that the Inquisitours of *Spaine*, may not more properly be called rough hunters, then *Nemrod*?

Whether the said Inquisitours, if they had *Iesus of Nazareth* in *Italie*, they would not tenne times more rigorously put him to death, then they did sometimes in *Jewrie*?

Whether that, that Duke of Alua, which now liueth, and is the prop of Papistry, is not more fitly to be called *Esaus* sonne, then that Duke Alua which the *Genesis* speaketh of, sithens that Duke of *Genesis* did but come by line from *Esaus* loines, and this Duke of *Louane* expresseth *Esaus* most naturally in persecuting *Iacob*, and making his father sad?

Duke Alua. Gene. 36.

Whether *Hosius* and *Harding*, who say, the sentence against Christ was iustly giuen, and one *Vause* that writeth a Catechisme from *Louane*, and hath wiped out the second of the ten commandements, and deuided the last into twaine: or, the *Iesuites* that begin to count Saint *Lukes*, and Saint *Markes* Gospelles, as hangbies, and make Saint *Paules* writing to be but Scripture at their lust: I say, whether that *Hosius*, *Harding*, *Vause*, or the *Iesuites*, haue *Frontem meretricis*, or no?

Whether that Doctour *Saunders* that hath written one booke, *De duabus Mis in uno tem-*

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*plō, simul celebrandis,* And hath brought not one iote, or small title of Scripture, to make for his purpose, do not represent the state of all papistical writers, whose custome is not much to medle with Scriptures?

Whether that the papistes (as the world now is) coulde for any money be hyred to let passe poysoning, and mankilling, sith that these bee the greatest schoolepoints of their Church?

These questions haue they? edifying, and edifie more ritche, then these scholequestions. But the question of principallitie is thus: Whether is thy beloued gone? Our questions must be of the goinges of the beloued, and the dowings of the beloued, of Chyistes iournies, and Chyistes ghestes. And as questions may, and must be asked, so it must be for learninges sake: so then learning ought to be in all states and ages. And where as he said: Verelie, ignoraunce is the damme of all deuotion: I saye to the contrarie, Verelie, ignoraunce is not the damme of right deuotion: Certainelie the Scriptures in all corners of them, doe excite all kinde of people to knowledge. E say sayth: *An non quæsitum ibit populus ad Deum suum?* Shall not the people go to seeke after their God? Againe: The people that sit in darknes, see a great lyght. Againe: The earth shall be filled with much knowledge. Againe: Chyiste sayth to all that receyue the Communion: *Mors tem eius annuntiabitur,* &c. Ye shall shewe foorth his death tyll he come. Howe can they shewe forth or talke of his death, except they haue know

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knowledge? Againe: *Cauete de Pseudoprophetis*: Take ye heede of false Prophetes. Howe can they take heede, except they haue learning? Againe, it is said: *Non legistis*? Haue ye not read? Peter sayth: *Regale sacerdotium, sumus*: We are a kinglie Priesthood. We are all Priests, and Priests must be learned. Againe, it is saide in the Canticles: *Si nescis te (O formosissima mulierum) egredere à me*: If thou knowest not thy selfe (O thou fayrest of women) get thee from mee. Paule sayth: *Omnia probate*, Prooue all things. It is saide of Christian people: *Ne simus paruuli intelligentia*: Let vs not be lyttle ones in vnderstanding. Againe: *Vnus loquatur, alter diiudicet*: Let one speake, and the other iudge. Howe can those iudge that haue no learning? Peter willethe euerie man to be ready, to render a reason of his Faith. It is saide in Genesis, that Abraham went to the hyll of Moreth, that is, to the hyll of shewing. So wee must search the Scriptures, tyll *Q D D* be shewed vnto vs, and there we must tarie. Saint Iohn sayth: *Omnes erunt dociles Dei*: They shall all be Gods scholars. Againe: *Si quis voluerit voluntatem eius facere, &c.* If any man will doo his will, he must knowe of his doctrine. Againe: This is eternal lyfe to knowe thee, and whome thou hast sent Iesus Christe. Againe: I write vnto you my little sons, I write vnto you Fathers, I write vnto you young men, I write vnto you chyldren. Againe, he wyrteth vnto a chosen Ladie, and to her chyldren, which abyde in the lybertie.

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So that he write to all estates and sectes, to the  
 entent they should haue knowledge. In the Acts  
 of the Apostles, when Paule preached, the people  
 opened theyr booke, and conferred the places. *S.*  
*Hierome sayth: that, Scripturarum ignorantia est*  
*ignorantia Christi:* The ignorance of the Scrip-  
 ture, is the ignorance of Christ. *S.* Hierome writ-  
 teth to Paula, to Eustochium, and Marcella, wo-  
 men. *S.* Hierom sayth, Let the plough man hold-  
 ing the hale, sing some Psalm of David. Saint  
 Hierome translated the Psalmes into the Sla-  
 uonian tongue. Origine in an Homilie of the  
 booke of Numbers, sayth: That the deuill posses-  
 seth all their soules that liue in ignorance. The  
 saide Origine, did alwayes wishe that he coulde  
 potore all his knowledge into all kinde of men.  
 Tertullian, writ a booke of a learned argument  
 vnto his wife. Ambrose, did instruct Monacha,  
*S.* Augustines mother in Religion. Augustine  
 writeth in the Psalm, that, The kingdome of  
 ignorance is the kingdome of errour. Other  
 men may coniecture moze.

Two special  
 causes of  
 Papisticall  
 ignorance.

But these two causes I thinke to be the speciall  
 two causes, why that the world liuing as it were  
 in a warre of ignorance, doth call such & so much  
 euill, peace. The one cause is, The vulgar tran-  
 slation of the Bible: the other, The worship-  
 ping of God in a strange tongue. Touching the  
 vulgar translation, that is the matrice and con-  
 ceptorie place of verie error, & ignorance. Hence  
 Duncie, hence Dorbell, hence Houlcotte, Bricot,  
 Tapper, Capper, Ecchius, Pighius, Coclaus, and  
 Hofmie

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Hofmiester, haue founded, and finde out many a  
sonde argument. Hence wrangle the Iesuites,  
hence wrastle the Sorbonistes, hence the hozne of  
Rome is most loftilie exalted. This is thrust vp  
pon the world by the Inquisitors of Spaine: dub-  
bed onclie good and authenticall by the Councell  
of Trent, and whosoever will not receyue this,  
he standeth accursed from the face of the saide  
Councell, with the fierce thunderbolt of Anathe-  
misation. Besides that, this translation taketh  
away and addeth to the text, moe then many hun-  
dreds of words. There is no leafe throughout the  
whole Testament, but it hath in this translation  
some great and greuous error. Whereas the He-  
brye translation sayth: *Melchisedec protulit panē.*  
And so sayth Ambrose, He brought forth bread.  
Iosephus sayth: He ministred bread. The vulgar  
translation sayth, He offered ~~vp~~ bread: and here  
vppon they would devise their Masse offertorie.  
The Hebye translation sayth. *Osculemini filium:*  
Kisse the sonne. The vulgar translation sayth:  
*Apprehendite disciplinam:* Take ye discipline.  
The Hebye translation sayth: *Filij hominum vsq̃*  
*quequē gloriam meam ignominiam:* Sonnes of men  
how lōg shal my glory be turned into reproch?  
The vulgar translation sayth, Sonnes of men,  
how long will ye be of an heauy hart? The He-  
brye translation doth say: The kings of hostes are  
fled are fled, and the she dwellers in the houses  
haue deuided the spoyles. The vulgar transla-  
tion sayth: The kings of vertues of the beloued  
of the beloued, &c. The Hebye doth saye: Ye



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haue slept amongst the middest of the Clergie.  
**The Hebrue doth saye :** To enuie fatte hilles.  
**The vulgare doth saye ,** To looke vppon lumpish hylles. **The Hebrue doth say,** I wyll turne thee from Basan , I will turne thee from the depth of the Sea : **The vulgare doth say,** I will turne thee from Basan , I will turne thee into the depth of the Sea . **The Hebrue doth saye,** The crow went going foorth, and came againe: **The vulgar doth saye,** The crowe went foorth, and came not againe . **The Hebrue doth saye,** In all the land of Egipt there shall be bread : **The vulgare doth saye,** In all the land of Egipt there shall be hunger. **The Hebrue sayth,** They haue possessed me from the beginning : **The vulgare sayth ,** God created me from the beginning. **The vulgare translateth that worde ,** To bow downe : vnto these wordes, To make adoration. Hence springeth theyr seruile adozation. **The vulgare translateth the word,** Fitte, into the word, Worthy: hence cometh their fancie of condignitie. **The Græke sayth,** Gather not to your selues golde and siluer: **The vulgare sayth,** Possesse ye not golde, nor siluer : hence ryseth theyr fancie of wilfull fraterishe pouertie. **The Græke sayth,** I would you were without carefulnesse: **The vulgar sayth,** I will haue you without carefulnesse : hence spring the fancie against marriage of some . This vulgare translation is (as I say) the broodmother of many errors. And therefore that great costlie edition of the Bible in the Hebrue, and Græke tongue, to be Printed from Louane,

Louane, if it haue this bulgare translation ad-  
ioyned vnto it, I aske, *Quid Saul inter Prophetas?*  
What dooth this base translation amongst such  
precious tongues? They2 new Conco daunce,  
which they say likewise is towarde, and all the  
bookes, that they all wryte, are all naught, voide  
of Gods meaning, and Gods diuinitie, if they  
be founded, or grounded out of this bulgar tran-  
slation.

Concerning the seruice to be had, and the  
worshipping of God to be in a straunge tongue,  
that is in deede, a thicke bushell to hide the can-  
dle, or rather a lewde effectual meanes to plucke  
away both the candle and the candlesticke, mak-  
king the house of Iacob Gods Church, as Egypt  
full of darkenesse, euen to be groaped with our  
feete. Most certaine it is, that Saint Paule dooth  
beate out the matter wonderfull towardlie for  
vs. He will nedes driue it to this, that Gods  
worship should be in such sort, that y people may  
perceyue it, and say, Amen. Just of that mind is  
Iustinian the Emperour, who made an Edict to  
that purpose. Just so is Chrysostome, so Hierome,  
and so Basil. Augustin vpon the Psalmes, sayth:  
It behoueth vs after mans manner, and not after  
the fashion of birdes to sing: for Iaies, Vssels, and  
Rauines, are taught to pronounce they wot not  
what. Of a trusty troth, euen they2 owne masse  
booke dooth giue vp euidence against themsel-  
ues, and will nedes likewise perceue, that the  
people ought to vnderstande, the contentes of  
the Masse. The Masse booke sayth: Let vs pray.

## A Sermon preached

The Priest sayth: The Lord be with you. The Masse booke biddeth them lifte vp theyr heartes. The Priest sayth: Pray for me brethren & sisters. How can y people pray? How can they answer? How can they pray for y Priest, except they haue vnderstanding? Iustinus Martyr saith: *Vbi sacerdos gratias agit populus vniuersus clamat, Amen.* When the Priest giueth thanks, all the people crie, Amen. Chrysostom sayth, That the Priest, and the people talke together in theyr misteries. This vnkowne tongue of theyr, must needes be that Babylonical confusion. For the confusion of Babel is not in the many tongues, but in vnkowne speech, which is not vnderstanded. Christ sayth in S. Iohn: *Vos adoratis quod nescitis*: You adore you wote not what. So it may be sayd to these: You chaunt ye wot not what, ye praye ye wot not what, ye prattle ye wot not what. It is not safe enough to meane well, that I can tell them. In the first chapter of the Prophet Esay it is saide: I am full of the fatnesse of cuppes. In the 43 chapter it is saide, Thou offeredst me no sacrifice, and thou didst not glorifie me with thy burnt offerings. They offered whilste God was full and wearie, and yet they offered nothing, because they offered not as God commaunded them. For so he sayth himselte: I made thee not to serue in oblation, and I did not weary thee with fruncumcense. Saule intended well, but that ended not well. Gideon made an Ephode of the Rings that was in the eares of the people, but it was a corde both to him, and to his house, Bishop

Good intent is not enough.



at S. Maries Spittle.

Leo in a Sermon he made, *De passione Domini*,  
Of our Lords passion, sayth: That Peter in cut-  
ting off, of Malcus eare, had intent good enough,  
but he must smart with the sword, because hee  
had smitten without knowledge with y<sup>e</sup> sword.  
Doctour Sanders in an Oration that he made in  
the face of Louane, hath much wrested his wit to  
proue that those thinges which are done in the  
Church, ought to be done in the Latine tongue:  
The arguments that this Doctour bringeth are  
but few, and those but fond, and except a couple,  
and scarce tw<sup>o</sup> that couple, are worthy the recital.  
The one is this, out of Paule: *Nam tu bene qui-*  
*dem gratias agis, sed alter non edificatur.* &c. Thou  
doost well giue thankes, but in the meane time  
an other is not edified. That which the Apostle  
sayth to be well done (sayth Sanders) these youg-  
ling Diuines call vnprofitable. But let this olde  
Sanders that seemeth for age to be crooked in Di-  
uinitie, hearken to S. Paul. I had rather (sayth  
he) speake ten words to the instructiō of others,  
then ten thousand with a tongue. This olde  
Doctour, this good chuser, Maister Sanders taketh  
that which is ten thousand times worse, and lea-  
ueth that which is ten thousand times better, so  
choisely hath he chosen in this case. But his choise  
is not S. Pauls choise. And therefore we are  
youngling Diuines by this verdict, for chusing  
as Paule did. An other argument groweth from  
Maister Sanders. Paule went ouer many coun-  
tries, as Pamphilia, Capadocia, Phrigia, &c. But  
he spake not, sayeth he, to euerie one in diuerse  
tongues,

D. Sanders  
behaviour.

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A Sermon preached

tongues, therefore some were spoken too, in an  
unknowne tongue, which was not their owne.  
This is the fine force of Sanders most fine witte,  
in finding out fetches, and winding in stufte to  
strengthen and fortifie Antichristianisme, and  
Papisme. But why could not Paule doe it? Saye  
good Doctor Sanders, if thou beest a good Doctor,  
and why would he not doe it? Saye Doctor San-  
ders if thou beest a good fellowe. Certainelie,  
Fredericus Furius, a man of as great doctoꝝship,  
as Doctor Sanders, a Spaniard, dedicating his  
booke to Cardinal Burgensi, a Spaniard, telleth  
vs a tale of quite contrarieties. For, sayth he,  
Andrew Peters brother preached vnto the Scithi,  
Sogdiani, and Sacci, in theyꝝ tongue, Iacob to  
the twelue tribes in theyꝝ tongue, Barthelmew  
to the Indians in theyꝝ tongue: Thomas to the  
Parthians in their tongue, to the Meades in their  
tongue, to the Persi, Hercani, and Bracchi in their  
tongue. But put case Fredericus Furius were a  
tonguelesse man, and had now yet said nothing,  
I wene, that place of the Acts of the Apostles wil  
easilie choake Doctor Sanders, and all these trou-  
blous barkers Louanians. The people there say  
thus: *Non omnes qui loquuntur linguis Galilei  
sunt? &c.* Are not all these that speake heere, men  
of Galile? Is it not much that euerie one of vs  
doth heare our owne vulgar & mother tongue?  
We Parthians, Medes, Elamites, of Mesopota-  
mia, of Iurie, Capadocia, Pontus, of Asia, Phry-  
gia, Pamphilia, and Egipt, of Libia, Rome, Crete  
and Arabia: we heare these men speaking the  
noblenesse

at S. Maryes Spittle.

noblenesse of matters diuine in our owne tongues. But they haue other arguments: There is one God, therefore the seruice must be in one tongue. I denie the argument: let it lye whilst it be helped. Maister Harding hath two argumentes. The one is, The title of the crosse was written in Greeke, Hebrue, and Latine tongues: and therefore the seruice ought to be in one of these three tongues. When the Iewes, Greekes, & Latinists, will neuer agree, which tongue shall serue for y<sup>e</sup> turne. Let Maister Harding make his argument thus: It was written in Greeke, Hebrue, and Latine: therefore it was written to be vnderstanded of all men, & therfoze seruice must be in such a tongue, that it may be vnderstanded. The Hebrue vocals (sayth he) were not set down to the consonants by the Rabbies, becauie the exposition of the Scriptures should not be knowne to the people. Thus M. Harding is a Priest, a Jew, and all that naught is. If he will haue his argument assoiled, let him remember that Iudaisme, and Christianisme are dissemblable. The Iewes durst not looke on Gods face: But we haue seene his glory, as the glory of the onely begotten of the Father. The Iewes durst not pronounce the word Iehoua, but we doe it comonly. The Iewes kept hidde their misteries in shadowes: Christ said, Go ye, & preach ye. No Jew did enter into the Sanctuary: but the high priest once a yære. Our sanctuary Christ sayth, Euery one that commeth vnto mee, I will not cast him forth. It is euen so as I tell you good people.

We




He that is ignorant in Papistrise, is like the woman of Samaria, which standeth at the fountaine, and is a thyrst, and yet feeleth not her selfe to be a thyrst. They are like to those people that say: *Palpamus parietem sicut caci*: We groape as the wall like blind men, and we stumble in the noon time, as though it were in the night. They be like vnto those of whome it is said: The light came into the world, and they did not receyue the lyght. Like vnto the Apostles, who in the darke night tooke Chyrste to be a ghost: Lyke to those of whome Tertullian speaketh of, to y<sup>e</sup> Gentiles: They do amisse, because they know not. They be like to him that abideth in darkenesse, and knoweth not whether he goeth. Those that abuse these ignorant folke, be as (Esay sayth) that mingle the spirite of sleepe to the world, and giue them words in a booke closely clasped. They be lyke to that Painter, that Plutarke speaketh of, that had euill fauouredly proportioned a painted Hen, and therefore chased away the liuelie Hennes, least that his euill workmanship should be perceiued: those chase away Gods word, least theyr fancie should be discovered. If they be blinde leaders, then there is an hole in hell, and thether rushe downe bothe the leaders, and the parties misse led. If they see, and will not let others see, then they be as churliche as a dog, who when he is smit of a Serpent, will not eate the herbe Canaria, in the sight of man, lest that man in such distresse should be thereby releued. They be lyke those hypocrite Pharisees, that made fast

the

at S. Maries Spittle:

the kingdome of God against themselves, and against all others. But to thwite and upbraid them by theyr ignorance, would be thought but to be untrue and calumnious. And that voice of Maister Harding from Louane, saying: Verely, the greatest learned men in Christendome, haue bene of our part: doth seeme to some a voice of great trueth and veritie. Without all peraduentures, there hath bene of Maister Hardings side so long a cataloge of so vnlearned, and insensible writers, as I thinke by arte memoratiue, they cannot be comprehended. That which Aloes is to the lippes, which gall is to the tongue, which a carcase smell is to the nose, which a cockatrice to the eyes, which a naked dagger is to y hart, that it is, and euen that comfort it is, to be conuersant in the base barbarismes, and balde solisismes, and bad sillogismes, and whole dungeons of the Duncerie of Hardings companions. Let them not be too shyll in crying out, and craking of theyr learning, as likewise not too shyll to weaken and impayze our side. That which Erasmus said sometimes of Prudentius: *Ibis quouis seculo inter doctos, Prudenti*: Thou shalt alwayes *Prudentius*, go for a learned man: so I may lykelike say thus. The world will neuer be so learned Martin Luther, but thou shalt be counted learned, thou shalt be called learned Zuinglius, and thou excellent well learned Oecolampadius, learned Bucer, learned Phagius, learned Emanuel, learned Pellicane, and learned Pomerane, and learned Brenzcius. A man would thinke you had goodly learning,

  
The Papistes haue not had, nor haue the best learned men on theyr side.

A Sermon preached

Sanders  
sayth ear-  
nestlie, that  
Caluine is  
vnlearned.  
Let him go  
about to  
shew how,  
and he shall  
be answered.

ning, Cassander, Bibliander, and Borhaeus, Bul-  
linger, Gualter, Wulfius, Lauaterus, and Simle-  
rus. Diuines of Surecke, I thinke haue moze  
Diuinitie then many bragge Doctozs that ride  
aloft in Papasie. What age will deny thee to be  
learned Dauid Chitreus, or thee Victornus Stri-  
gilius, or thee Flaccus Illyricus, or thee Westime-  
rus, or thee Hemingius, or thee Hiperius, though  
Doctoꝝ Sanders say nay, and sweare nay. Thou  
hast a trusty tongue in Diuinity, most reuerend  
Maister Caluine. And Theodore de Beza, thy  
best is better ballased with godly learning, then  
the bestes of many a glittering Pope, who are  
laide to containe so many godly matters in the  
bagge of theyꝝ best. Peter Martyr, or the bishop  
of Sarisburie, are alone able to confute all the  
Sorbonists. Musculus yeldeth better sucke and  
sense from the Scripture, then all the Iesuites:  
nay, then all the wꝛiters of all the Papasie. But  
if they will needs heare tell of some learned men  
of our side, what say they to Munster, to Scheggi-  
us, to Gesner, to the two men of many blessings,  
Robert, and Henry Stephanus? What to Iohan-  
nes Sturmius? And what to Petrus Ramus? I tell  
them the great Beuclarkes, and captaine Scho-  
lars of all Chꝛistendome are ours, and on our  
side, Picus Mirandula of a myꝛaculous witte, and  
aboundaunt learning, was ours. Erasmus, the  
worshippe of the woꝛlde, and Melancton the  
Phenix of Germanie, Iohn Reuclin, the He-  
brue Father, and William Beudæus, the Greeke  
Father, were ours. Ye groundels of learning,



at S. Maryes Spittle.

ye kindlers of lyght, in deede ye be ours. These Papistes had  
 Papistes haue lighted theyr candles at your can- lined styll  
 dles, and whetted theyr weapons at your stones, without  
 and sucked vp theyr learning at your fete: Euen learning, if  
 so Thomas Harding sucked vp his learning at it had not  
 Peter Martyrs fete: and Thomas Watson, his beene for  
 learning at Syr Iohn Checkes fete: Baldwinus Protestants.  
 his learning at Caluines fete, and Fredericus  
 Staphilus at Melanctons fete: Sanders and the  
 Iesuites, haue theyr Grecismes and theyr He-  
 braismes, by imitation of Musculus. Our Eras-  
 mus set Latine a fote, our Reuchlin hatched He-  
 breue, our Budæus gaged Greeke, our Melancton  
 regendzed Artes and Sciences. Papistes, from  
 vs ye haue had it, or by our examples ye haue  
 spied it. It is ours, it is ours, it is all of it ours.  
 Crowes leaue your cackling, or giue you home  
 againe your borrowed fethers. But admitte we  
 were men of no laudable learning, and that we  
 could not rightly pleade it: yet, *Quis tulerit Graco-  
 rum de seditione loquentem? Varram de furto?*  
 Who can brooke that *Gracchus* should speake  
 against sedition? *Varres* against theft? Or pa-  
 pistes against ignoraunce? The cheefe Rabbie  
 and most frolicke Diuine of all theyr side, Hosi-  
 us, how hath he concluded of his saying: Obey  
 those that be ouer you: therefore Prelates must  
 be Princes? Or howe can he be learned, that  
 thought King Dauid to be vnlearned? For, gi-  
 uing his iudgement vpon Dauids Psalmes, he  
 saith thus: *Scribimus indocti doctique poemata passim:*  
 We write poems of all hands, learned and v-  
 learned:

Those ar-  
 gumentes  
 are to be  
 found out  
 gathered by  
 Iacobus  
 Andrea.

720 A Sermon preached

learned : as though Dauids Psalter were an vnlearned Poesie. What learning is there in reasoning vp of this argument ? Caiphaz prophesied once : therefore whatsoever the Bishop of Rome speaketh is true, & this argument. The gates of hell shall not preuaile against y<sup>e</sup> Church : therefore the Church can neuer be vnder foote. Yet S<sup>t</sup> Paul saith : I am sure that no creature can separate me from the loue of God . And yet thought God loued Paul well, Paul was vnder foote. & this argument. Heretiques haue alwayes appealed to the Scripture : therefore who soeuer appeale to the Scripture, are heretiques. So drunken kards are commonly drunken with wine : therefore all that drinke are drunken kards. & this argument : Christe did sit downe with his twelue Disciples onely, when he saide : *Bibite ex hoc omnes* : therefore the Clergy onely ought to haue the Cup given them . And so this prophane Bishop wretch might bidge onely to the Clergy : *Edite ex hoc omnes* : Eat ye all of this So onely the clergy should be partakers of the bread too . The Councell of Constaunce and the Councell of Basill, doe reach the Cup to the Laitie. & this argument : Hee is blessed that is alwayes fearefull therefore a man ought to haue a fearefull and trembling faith . & what learning was it in him to saye , that *Commune* and *Catholicum* were not all one ? And that vices when they are common, can not be called Catholique ? Doctor Sanders hath a trim head , and a pure fine witte (as they say.) But let them take a taste, how learnedly

nedly he hath behaued himselfe in his reasoning  
in his booke of Transubstantiation, as in this ar-  
gument: Man was fozlozne foz eating with his  
mouth: therefore man must be saued by eating  
with his mouth: therefore there must be Tran-  
substantiation. Againe, the Romane Bishops  
sent the Eucharist to straunger Bishops abroad:  
therefore, it was an holle thing: and therefore it  
was transubstantiated, or else it could not be ho-  
lie, and worthy the sending. Againe, the Apostles  
were simple men, and Idiotes, sayth he: there-  
fore they could not vnderstand this proposition:  
This is my body, if the signe were taken foz the  
thing. Againe, Vlpian the Lawier sayeth, the  
names of thinges be vunchaungeable: therefore,  
the words must needes be as they are spoken and  
written. By this pretie deuise he may banishe  
all figuratiue speach from the scriptures. Againe,  
the Greeke worde *τροπος* which signifieth a fy-  
gure in English, is called *τροπος*, of turning: but  
God is not turned (sayth he) therefore he vseth  
no trope in this place or figure. This argument,  
if it were marked, would be laughed at with an  
whole mouthes laughter. In his fowrth booke,  
he commeth off with argumentes moze then a  
good pase. God is omnipotent: Ergo, there is  
transubstantiation. Againe, Chzist spoke these  
wordes in the night time: therefore the matter  
was great: and it could not be great, except there  
were transubstantiation. Againe, there were  
twelue Disciples, the number was great, there-  
fore the matter was great: and then it must

Saunders  
reasoning.



## A Sermon preached

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 needes be transubstantiation. Againe, Christ desired to eate it, therefore it was a great matter: therefore it was transubstantiation. Againe, Christe loued them in the ende in partaking it: therefore there was transubstantiation. Againe, Christe washed feete, set downe, ryle vp, gydded himselfe, washed and dyed: therefore the matter was great, therefore transubstantiation. Againe, theyr Parlar wherein they supped, was nere to the mount Sion, therefore a great matter: therefore transubstantiation. Againe, he blessed it: therefore he transubstantiated it. Againe, the people say, Amen: which is, it is true, or I would it were true: therefore the bread was truly transubstantiated. Againe, Abell offered a sacrifice, and then after was offered: therefore Christe was offered in the Masse. Againe, he sayth: if the bread be but a figure: then none can be commended for eating of a figure. Yet as I remember, the Propitiatory or Arke of couenant was but a figure: yet he smarted that abused that figure. Againe, the Apple of the knowledge of good and euill, was but a figure of good and euill: yet it was not very good for him that abused that figure. I tell them it is death to abuse such figures. Now good people, doe not these doctoz Sanders arguments smell freshly of learning? Was not that Pope learned that sayde, *fiatur*, for *fiat*. And that Pope that translated *Caphas*, a heade? Was not Petrus a Soto, diuinely learned, when he sayd: the spyrites of generall Councils ought not to be tryed: Notwithstanding, these wordes

be

at S. Maries Spittle.

be generall: Trie the spirites whether they bee  
of God or no. What booke in all christendome  
haue bene written with so fléeke & sleight a diuini-  
nity, as those booke of B. Osorius? Sir Thomas  
More, is alwaies wangling & tangling, harping  
and carping, about No, and Nay, Yeas and Nays,  
the word, and that word, an Elder and an Elder  
sticke. And as Rachel mourned for her chyldren,  
because she had them not: so Syr Thomas More  
might mourne for more diuinitie, because he had  
it not. D. Fisher hath alleadged many thinges  
most vnproperly, out of the bulgar translation. It  
is easie to be shewed, his doctrine is not learned,  
and therfore ought not to carie credite with men  
of learning. What grossenesse is it in that fatte  
Ecchius, to proue a sacrifice out of the Hebrue  
word, *Gnasha*? D. Sanders out of this, *Cum faciã  
vitula pro frugibus*, to proue a Sacrifice? It must  
needes be for lacke of learning, that that Lordly  
priest bishop Gardiner alleadged the third booke of  
S. Augustin, *de sermone Domini in monte*, and yet  
there were but two booke written, y he alleadged  
Theophilus Alexandrinus for Theophylactus,  
there being hūdzeds of yēeres betwixt their ages?  
I say it must needes be lacke of learning, for his  
foothing pages say, that his memozy was infinit,  
so that he could not perdy forget himself. What?  
was it learning in Doctor Smith to alleadge the  
Cōcill of Nice for transubstantiation: and then  
not to be able to shewe one worde for that pur-  
pose? Againe, that Doctor Oglethorpe sayde  
openly in great assembly: *Ostende mihi, qualis est*

C.ij.

corpus

The grounds  
of Papistry.

*corpus, qualis est corpus :* Is it not learnedly concluded of Prierias : The Church founded Pardons : Ergo, the Church is greater then Christ : Is it not excelle of learning that maketh Durād and the rest of theyz Rationalles thus to dispute: God made heauen and earth in the beginning, and not in the beginning : therefore the Pope must be soueraignes : Or thus : God made two lyghts, a greater and a lesse : Therefore the Pope is bigger then the Emperour, and the Sunne is bigger then the Moone : Or thus : Princes shall eate the fat thinges of Ashur : Therefore Princes sonnes must be Cardinals, to haue ritch temporalities in the Church : Or thus: *Iacob* laide his handes thwartling or a crosse, vpon *Ephraime* and *Manasses* : Therefore the wooden crosse is venerable : Or thus: When one shall go ouer vnto the Lord, let his couering be remoued : Therefore he that becommeth a Priest, must shawe his crowne : Or thus : The Lordes is the earth, and the roundnes therof : Therefore the Olte must be round : Or thus: The Ethnikes must licke the dust of Israels feete: Therefore all men must kisse the Popes fete: Or thus: He shall sprinkle many nations : Therefore there must be holie water. Or thus : we sinne by woꝛde, woꝛke, and heart: therefore we must saye thise *Kyrielyeson* . Or thus : The Lawe goeth before the Gospell, or Iohn before Christe : therefore the Epistle must be read before the Gospell. Or thus: the Gospell lyghtneth the world : therefore wahren Tapers must be lyghtned before the reading of the Gospell.



at S. Maries Spittle:

pell. **D** thus: the Lorde payled the earth with  
thre fingers: therefore wee ought to crosse our  
selues with thre fingers. **D** thus: God saide to  
the northwinde, gine: therefore the Gospel must  
be read with the Priestes face northward. **D**  
thus: A sinoake came vp from the prayer of the  
Saints. *Apoc. 8.* Therefore there must be sensing  
in the Church. **D** this: Mary went not forth to  
meete Christe: Ergo, there must be close Puns.  
**D** thus: Elias went to see Gilgall, Bethell, and  
Ierico: therefore there must be Pilgrimes. **D**  
thus: the fate of those that preache peace, are  
beautifull: therfore Bishops must weare purple  
sandalles. **D** thus: The rocke was Christ: ther-  
fore the Altar must be of stone. **D** high, misteries  
of learning, and profound depths of learning,  
and surpassing Fathers in respect of learning.  
Should we not now strike downe, and sacrifice  
a great huge fozfatted bull to these worthies of  
learning? **D** should we not take a shrill trum-  
pet and blowe vp from a lofty Theater: All hale  
learned Doctors, Venerable doctors, Reuerent  
doctors, Doctorall doctors, Doctorly doctors, Irre-  
fragable doctors, Impregnable doctors, Seraphi-  
call doctors, Angerical doctors, Magistral doctors,  
Illuminate doctors, Autenticall doctors: &c. But  
see the learning of these doctors in the Epistles of  
obscure men, and in a dialogue between Reuchlin  
and Erasmus.

This haue I spoken (good people) of questions,  
that they may be asked, and that they may not be  
asked. What they should be asked for learning,

C.ij.

that

## A Sermon preached

that learning should be, that ignorance is hurtfull; that the aduersaries are vnlearned, or learned by vs. Touching the vnlearned state of their clergy, which hath ben now many a yere, I may well say that which Rabbi Aggai sayd of the vnlearned Jewes: Dur foreelders (sayd he) plowed, and sowed, made furrowes, and mowed, made flowers, and thzeshed, winded & grinded, and baked, and set bread befoze you: but ye Jewes, ye had no mouth to cate it. So of these Papists, they had Augustine, and Chrysostome, the Gregories, Basil, Theophilact, and the rest that plowed and sowed, made furrowes, and mowed, &c. but theyr mouthes were stopped with staples: they had no mouthes to cate it. England, to thee as thou now art, thou hast euen at this day plowers & sowers, flowerers and mowers, thzeshers, winders, and grinders, bakers, and bread makers: bread of zealous doctrine, and bread of life. Open thy lippes: God send thy lippes open, O England: God send thee good England, God send thee mine owne deere countrey, lippes to be opened, mouth to receyue this bread, chappes to contayne it, teeth to chewe it, palate to taste it, tongue to support it, and to order it, throte to conuey it, stomacke to welcome it, to digest it, to turne it into an heauenlie iuice, to supernaturall humoz, to spirituall blood, to lyfe, to blisse, to spirite, to comfort, and ioy.

Fayrest of all women, whether is thy spouse gone?

The second  
part.

Here is to be noted, that the Church is a woman,

at S. Maries Spittle:

man, and that she is sayest of women, and of the  
auctorizty of the Church, because the question is  
demaunded of the Church in this place. And first  
that the Church is a woman: I will goe by the  
fowre Hebzue names of a woman: onely I will  
compare the Church with a woman, as she is <sup>ver</sup>.  
The appetite of a woman ought to be to her hus-  
bande: the appetite of the Church ought to be to  
Christe. The woman bringeth forth her chyl-  
dren in sorowe and paine: the Church bringeth  
forth in græfe of members, and losse of lymmes.  
A good woman must call her husbande Lorde: a  
good Church must call Christe, and make Christe  
her Lorde. A good woman must be obedient to  
the voice of her husbande, and learne of her hus-  
bande at home: the Church that is good, must be  
ruled by Christe, and not rule Christe, Christes  
scholler, and not Christes scholemaster. Where  
it is sayde to Abraham: Abraham heare the  
voice of thy wife: The Papistes must consider  
that Christe doth not ouersæ himselfe as Abra-  
ham did, and therefore needes no aduertisement  
from his wife the Church. Againe, women  
be fearefull: so Jeremy sayth, The strong men of  
Babell shall be fearefull, lyke women: so the  
Church & euerie member of the Church is feare-  
full. So is it sayd: Feare not Mary: Feare not  
Ioseph: Feare not Abraham: Jeremy be not a-  
fraide of their faces: and to Saint Paule a-  
mongst the Cozinthians: Bee not afraide.

The church  
and a wo-  
man com-  
pared.

It was great shame in the olde tyme for a  
woman to be barren: it is great shame for any

C.iiij.

Church



## A Sermon preached

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Church, not to teach the Lawes of God to theyr  
sonnes, and theyr sonnes sonnes, for that engen-  
dred new churches. It is as I say: the Church  
of Christe is a woman, and hath womanhood to-  
wardes her beloned. The Church of Antichrist  
or Rome, is a drab, and hath no womanhead, but  
fornication betwixt her pappes, and adultery be-  
twixt her skirtes: and euen at the last Councell  
of Trent, they called the Pope the spouse of the  
Church. I requyre all that be of honestie, what  
womanhead there is in that to haue two spou-  
ses at once, to commit adulterie with Images, to  
ouerrule the wordes of her husband, to adde and  
take to and fro the wordes of her husbände, to  
burne and buffet her husband in his members.  
This is me thinkes a shrewde wife, and moste  
unwomanly woman. This is a woman accor-  
ding to that saying: A woman shall hunt for the  
precious soule of a man, that is, An harlot shall  
hunt for the precious soule of man. Or accor-  
ding to that, Giue not thy substance to women,  
that is, To harlottes. She is a woman, as Anti-  
christ is a woman, that is to witte, the whoze of  
Babylon. And euen as Rome, Venis, Paris, and  
Corinch, when better meanes of prosperitie  
did want, made theyr Citties to be frequented  
through fayre harlots, and beautifull braue Cur-  
tizans: so these Papists haue drawne after them  
such a riotious route, through the painted braue-  
rie of this theyr brothell woman. The Church  
of Rome is a woman, but an harlotte, but the  
Popes concubine. She hath womanhead, but it  
is a

at S. Maryes Spittle.

is a brothelles browe. She learneth of her husband, but when she liſte. She holdeth her tongue in reſpect of her husband, but I make a lie. She is ſubiect to her husbände Chriſte, but Chriſte beares the ſtroakes, She is no woman, no: hath any womanhead, no: is ſhe fayre oꝝ fayreſt, but by way of painted fayrenesse. The Church of Chriſte is a woman, hath womanheade, and is fayre and fayreſt of all women. For her louelyneſſe, ſhe is called a Doue: for her prety trimnes, ſhe is called a Roo: for her fruitfullneſſe, ſhe is called a Vine: for her ſafenesse, ſhe is called Mount Sion: for her holynesse, ſhe is called a Priesthoodde: for her royaltie, ſhe is called a Queene: for her quallities, ſhe is called Sweete, Comelic, Perfect, and Moſt bleſſed: for her glittering, ſhe is called an Iuorie Tower: for her brightneſſe, the Morning: for her brauerie, the Sunne: and for her beautie, ſhe is heere called, the Fayreſt of all women. They ſaye, the Cedar tree is fayre to be ſeene amongſt ſhrubbes and buſhes: the Lilie of the valleies amongſt leſſer flowers: Mount Sion is pæreleſſe amongſt mountaynes, and Ieruſalem amongſt Citties: Behemoth, is meruailous in the land, and Leuiathan in the Sea. Dina was fayrer then the daughters of the lande: Iudith fayrer then any Holofernes had ſeene: and Heſter pleaſing the eyes of Artaxerxes: none ſo fayre as the Sunamite, to be found out for the contentation of King David: and no Church ſo fayre as this Church of Chriſt, which is in true ſpæche, called the fayreſt of all women:

The names  
of Gods  
Church in  
Scriptures.

## A Sermon preached

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The beautie of the Church.

women : not so farre dooth passe noble Sarai, base Hagar : no2 Rebecca, those of Abimeleckes court: no2 well fauored Rachell, the blere eyed Lea, as this woman for her beauty surmounteth all women . But the beauty of this woman is not in outward face, but in inward grace: *Omnis decor filia Sion ab intus* : All the beautie of the daughter of Sion is from within her . This is that woman that is clad with the Sonne Christ, and therefore must needes shine and shewe trimme. This is she that is married to Christe in mercies and pitties, in faith and iustice . Faith purifieth the heart, the mercie of **G D D** working by his bloodshed, scoureth all filth, and refozmeth all the deformities by sinne in this woman . This woman therefore must needes be fayre, and fayrest of all women. Oh fayrenesse of mans face, of womans face Oh treasure for a tyme . Oh fayre for like vanitie . A lyttle colde dooth pinche thee, a little heat dooth parch thee, a little sicknesse dooth match thee, and a little of sores dooth marre thee. But the fayrenesse of Christe in this woman, or in his elect, maye be soyled, but it will be washt: it may be blacke, but it will keepe a good saour: it may be made red as scarlet, but it will be renewed wolle white, and snow white.

The fyrst reason to proue the church of Rome foule.

Mahomets,

The Church of the beloued is fayre, and fayrest of all women. Idolatrous churches are foule, and euill fauored women : and of all foule and euill fauored, I thinke the church of Rome to be one of the foulest of women. The euill fauorednesse of Mahomets woman or church, is in this euill fauored



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fauored Romish woman. That euill fauored Ma-  
homets womā oꝝ church defendeth many wiues:  
This Romish church defendeth strewes and stru-  
pets, curtizanes, concubines, & boy harlots. Ma-  
homets woman, dreameth heauen to be a place  
of goodly Riuers, pleasaunt Apples, young dely-  
cate women, and sayre fruites: The Popes wo-  
man doth say and holde, that S. Dorathey made  
baskettes of Apples that came downe from hea-  
uen. Mahomets woman defendeth woꝝkes: The  
Popes woman defendeth woꝝkes. That woman  
from the first chapter of the Alcaron, beleueth  
Purgatorie: The Popes woman will needes  
haue Purgatory. Mahomets woman curseth all  
those that thinke not of Chyſte as Mahomette  
doth: The Popes church curseth all those that  
thinke not of Chyſte, as the Pope doth. Maho-  
met in the fiftene chapter of the Alcaron, alle-  
weib no disputing in Religion: The Popes wo-  
man gaggeth mens mouthes, least peraduenture  
they speake. Mahomets Alcaron was published  
in the night time: So the Popes doctrine in the  
tyme of darknesse. Mahomet sayth, Buie heauen:  
The Bishoppe of Rome practiseth a sale of hea-  
uen. Mahomet sayth, he is bigger then all the  
kinges in the world: The Pope sayth, that he is  
Lord of Lordes, and King of Kings. Thus then  
I may saye, that the Popes woman oꝝ Church,  
is as foule as the Church of Mahomette, and as  
foule as the Church of the Iewes: and whoso-  
uer will proue this to be true, shall compare her  
traditions and the Iewes traditions by the beu-  
of

& the popes  
Churches  
foule alike.

The Iewes  
Church,  
and Popes  
Church.  
foule alike.

## A Sermon preached

of a booke written by Petrus Galatinus, of the  
Iewes. That comparison I go by with silence,  
for I can not tarie in euery thing.

The second  
reason.

Againe, that woman that hath a foule head, is  
a foule woman: The woman or church of Rome  
hath Antichriste to her head: therefore shee is a  
foule woman. That Antichrist is a foule head, I  
proue, because Christ is a fayre head. Antichrist &  
Christ be contrary. Againe, that Antichrist is the  
head of this woman, I refer me to Bullinger and  
Gualter that haue treated that probation, and to  
a booke called, *Antichristus, sine de fine mundi*.

The third  
reason.

Againe, if Peter were a fayre head, then this  
woman hath had many a long day a foule head,  
and so hath bene a foule woman. The p<sup>r</sup>oofe of  
this poynt standeth in this, to shewe that Peter  
and the Popes of long time haue bene contrary.  
And it is easie to be shewed. Peter, is as much to  
say as a Roke. Peter was in deede a Roke: but  
this Pope of late daies, hath bene a reede in Re-  
ligion, or else irreligious. Peter is called Symon,  
that is, an auditour of Gods worde. This is a  
corrector and burner of Gods worde. Peter was  
Called to be an Apostle: This thrusteth in by  
simonie, and coniuring, and popsoning, as Car-  
dinall Benno can tell. Peter was an Apostle: this  
an Apostata, or rennegate, as the Apocalyps can  
tell. Peter was a man: this is a woman. Peter  
was a man: this is a beast, as the foresayde A-  
pocalyps can tell. Peter preached to the Iewes:  
this neither to Iewe nor Gentile. Peter healed  
the sicke and the soze: this woundeth and killeth  
body

Contrarie-  
tie berwixt  
olde and  
young Pe-  
ter.

at S. Maryes Spittle.

body and soule . Peter loued Chzist best of them  
all : this the world most of them all. Peter would  
not haue Captaine Cornelius to crouth to him:  
this will haue Kinges and Keyfars prostrated at  
his feete. Peter could brook to be blamed of Paul:  
this will not be blamed , though he drawe thou-  
sandres to hell. Peter had neither golde noꝛ siluer:  
this had thod his concubines rich Walfrics with  
siluer . Peter had *Cetera*, that is, giftes and gra-  
ces: this hath neither gift noꝛ grace, but onelie to  
say : I am ritch and wealthy, and I fitte lyke a  
Queene. Peter wept bitterly by way of repen-  
taunce at the cocks crowe: this neuer repenteth,  
the greater parte of Chzistendome , crying and  
crowing against him. Peter was somewhat ambi-  
tious for the Primateship, because he had left all  
& followed Chzist : this leaueth nothing, noꝛ fol-  
loweth Chziste, and yet his ambition is infinite.  
Peter would not haue himself washed of Chzist:  
this man wil not haue himself iustified of Chzist,  
but by his owne merites . Peter would haue his  
heade washed beyonde Chzistes commaunde-  
ment : this man enlargeth Chzistes commaun-  
dementes euen at his lust : Peter dyd sinne with  
loue towarde his Maister, forbidding him to go  
vp to Jerusalem : the Pope will haue his to suf-  
fer nothing, and to liue moste pleasauntlie in all  
thinges . Peter denied Chzist thzise : the Popes  
lyfe is naught but the denyng of Chziste . Peter  
when his Maister was in ieopardy, sayd: Behold  
two swordes : the Pope when there is no ieo-  
perdy to Chziste, but vpon his owne lust, vnshew-  
eth



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theth many thousandes of wordes . Peter went with an vneuen fote to the Gospell : the Pope with a moste croked fote , or rather is a verie Nemrod , to chase awaye the Gospell . Peter would not blame those that tooke his part in Judasme : the Pope will strike league with the stewes, if they will be Popish inough & Romish Catholique. Thus if Peter be a lyttle soule, the Pope is ten times more soule . Where Peter is fayrest, the Pope is foulest. If Peter be fayre, the Pope is foule. The Pope is the head of this woman : therefore this woman hath a foule head : therefore she is a filthy Church , and a foule woman.

The same reason otherwayes proued.

The Deuill and the Pope sem- blable.

Againe, if the deuill be foule, then the Bishop of Rome is a foule head : and so this woman is a foule woman. The probation of this, is to proue a likelphode , and great agrement betwixt the deuill and the Bishop of Rome. Now me thinks that in dedde there is a great agrement. For the Deuil is called Sathan, that is, an hinderer : the Pope is Christs greatest hinderer , and cheefest hurter . Againe, the Deuill is called *Diabolus*, that is, a sclaunderer : the Pope sclaundereth vs whilste we liue , and sclaundereth vs when we die : as the death of Luther, Zuinglius, &c. The Deuill is called *Inimicus homo* , that is, the enui- ous man : the Popes rancoz is the destruction of the Church. It is sayd of the Deuill : Sathan fell like lightning : It is sayde of the Pope and his, *Vidi Stellas cadentes e caelo* : The Deuill is a lyar from the beginning. It is sayd of the Pope, that,  
He

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He speaketh great things, that is, lyes and blasphemies. The Deuil did not Stand in the truth: No more did the Pope according to that saying: This day is poison entered into the Church. The Deuill is a Roaring Lyon: So the Pope, so his Spanishe Inquisitors. The Deuill is that Serpent, which persecuteth the woman in the earth: the Church in this earth hath no such persecuting Serpent, as that Serpentine persecuter of Rome. Paule when he inueryeth against Elimas, and calleth him the Deuilles sonne, in the Actes of the Apostles, he seemeth to expound this worde, the Deuilles sonne, in this definition: *Plenus omni dolo, &c.* A man full of all manner of deceite, an enimie of all iustice, and one that ceaseth not to make yll the right wayes of God. This definition toucheth the Pope of Rome most nêrelic in euery point. If this be y definition of the Deuils sonne, he is vndoubtedly the Deuils owne dære sonne. The Deuil promised Christ all the wealth of the worlde: the Pope promiseth Bishopricks, Abbeyes, Prebendes, &c. The Deuill is called a Whale, because he ruleth in the tumultuous waues of the sea: the Pope is a Whale, because he beareth a swinge in the vaine waues of this busie worlde. The Deuill is called a Dragon, because he deuoureth soules: the Pope is a Dragon, because he deuoureth both bodyes & soules. The Dragon drew the thyrd part of the Starres out of heauen: the Pope withdrew by luynges and giuinges, the third parte of the best learned men in Christendoms, from the true doctrine.

It

sermo p[re]dicat[us] omnino dolo p[er] p[ro]p[ri]os & diaboli.

# A Sermon preached

It is sayd that the deuill should be let lose in the latter dayes . Bibliander sayth, that Pope Hildebrand was the deuilles selfe set at libertie. So that now I say againe: the Pope is a foule head, because y<sup>e</sup> deuill is a foule head: And this woman or church of Rome is as foule as the deuill , because her heade the Pope , is as foule as the deuill.

The fourth reason, to proue her foule.

Againe, those that preach and bring peace, are sayre, according to that : Fayre are the feete of those that bring peace. If those that bring peace be sayre , then those that bring warre be foule. But the church of Rome hath alwayes brought warre, both bodily and ghostly : therefore she is foule . Now concerning this saying : That the Church of Rome hath alwayes brought bodily warre : it should behoue me to goe downe by a long descent , and to tell a long story what warriors, and fire brandes of warre these Popes of Rome haue bene. But to make a short speeche, and to make forwarde as fast as I can : I saye that the nature both of the most Popes , and of his bloody woman Church of Rome , is represented in the voyce of Pope Paulus , who when hee was offered eyther peace or warre, hee cryed out mightily and loudly: Warre, Warre To let passe that which is past, and to come to these our daies. What warres (good people) & rumors of warres, what murtherings & manuellings, hath this foule and vnpeaceable woman brought to passe in our tymes ? fitly sayth Gregorie Nazianzene : Their glosing is of peace, but their glorie is in



in blood : through the bloody feete of this unquie  
 st woman. Now lyeth now the Heroicall perso  
 nage Lewes Prince of Barbon . This foule  
 strumpette hath eaten vp the young Prince of  
 Spaine , a Prince of hope , and that goodlie and  
 godlie Lord, Regent of Scotland . This foule  
 strumpet, and most bloody Church, carieth them  
 all the day long lyke sheepe vnto the Shambles,  
 and in deede this wretched warlike bothell ma  
 keth Christendome nothing else but a butcherie  
 of Saints, and a Shambles of Martyrdome. But  
 after a fewe yeres they shall aunswer God and  
 vs . Concerning spirituall warres, this woman  
 doth bring it. For touching peace of the minde,  
 and peace of conscience, she neuer yet brought it.  
 She teacheth false lyes of mans Justice, of satis  
 faction, of contrition, of supererogation, of bulles,  
 indulgences, tendringes Papall, and tendringes  
 Legantine : which all thinges be but a broken  
 staffe (as Esay termes weake helpes) and will in  
 the ende plunge mans soule in desperation ; in  
 conflict, and in hell. Such peace tasted Franciscus  
 Spira off, that died in desperation : tasted Ecchi  
 us off, that dying vttered desperate wordes : ta  
 sted Sodoletus off, that died in a weake faith : ta  
 sted Latomus off, that rozed lyke an Ore in his  
 death bedde, and as some thinke tasted Bishoppe  
 Gardiner off . Those of that Church do, *Freme  
 re vt vrsi*, Doo rore lyke beares : and those of our  
 Church, and those that be the members of our  
 fayze woman, they do as the Prophete sayeth :  
*Gemere vt columbi*, Mournelyke dooues . They

## A Sermon preached

15  
 dye therefore lyke our sauiour Christ: *Ego vado ad patrem*, Taking death to be no more but a passage to the father. They die like Paule: There is layde vp for me a crowne of glorie. They die like Stephen: Lord, I betake my soule to thy handes. They die like Polycarpus: Lord, make me a partner of the resurrection. They die like Luther: God is the great Bishop of my soule, and let him take care of my soule. They die like Caluine: I haue holden my peace Lorde, because thou hast doone this. This woman, this church, bringeth warre to the body, & warre to the Soule, and therefore thee is a soule woman.

The fift  
 reason.

Againc, if sinne doe make soule and vncleane, then is this woman that waye, berie soule and vncleane too. In respect of sinne, Tertullian and Hierome call Rome, Babylon. But if they will be so impudent, as to deny theyr vglie and monstrous race of sinne: then let Bernarde speake, that sayth: There is no healthfull place in that Church, from the toppe to the toe. Nay, go ye then to and speake, euen ye Italian wryters, speake Boccas, speake Petrarch, speake Mantuan, and speake Pallengenius. Howbeit, it is vaine in me to bidde them speake, who commonlie throughtout all theyr woorkes, doe burst out into moste bitter speeches against the enormous lyfe of the Church of Rome. But admitte these men had neuer spoken any one worde against that Church, yet doe but looke ouer Bales booke of Votaries, and a booke called, A Catalogue of witness

ses

ses against the Pope of Rome: and then I doubt not but you will subscribe, that this Church of Rome is a most sinfull woman. In the meane tyme, vpon the witnessing of so many witnesses, in great earnest I tell you, that she is a most sinfull woman, and therefore spiritually a most foule and deformed woman. Those things that they object to our Church, are but freckes and speckes, in comparison of the botches and byles of theyr owne Church. And for our further purgation, I reporte me to a lyttle booke of Maister Caluine, *De scandalis nostra ecclesia*: Of such reproches as may be intended against our church. Now if they will say that theyr church is fayzer, because shee is trimly attyzed, because shee hath curious copes, and beluette vestmentes, sensing and singing, and much iollic ringing: it maye please them to vnderstand that all this fayzenes is not fayzenesse from within the Church, but an outwarde fayzenesse, and a painted fayzenesse. And all those reasons which Peter Martyr in the booke of Kinges doth bring, that a woman ought not to paint her face, maye be alledged against them, that they ought not to paint theyr Church. And if euer they will proue theyr Church to be a fayze Church, they must first make this good, that painted beauty is a good beauty. And thus much haue I sayde in these two pointes: that Christs Church is a woman, and hath womanhead: that Antichrists church is a dyabbe, and a shamelesse brothell: that Christs Church is fayze: that Antichrists church is foule.



The author-  
ity of the  
Church.

And now let me speake of the Church, and of the authoritie of the Church which I confesse to be some, because heere the Church or sayest of women, is asked and doth giue aunswere of the beloued and dwinges of Chryste. Touching theyr arguments, wherby they would giue so great an authoritie to the Church: they be lyght, and nothing such as they are esteemed. To come to theyr first argument, which is: Thou art Peter, and vpon thee Peter, I will build my Church: It doth not serue for theyr turne, even by the testimony of the better sort of the Fathers. For Augustine vpon Iohn sayth: *Non a Petro petra, sed Petrus a petra*. The Rocke taketh not name of Peter, but Peter of the Rocke. And againe he sayth: I will build thee vpon mee, and not mee vpon thee. Such lyke wordes hath Origen: and so Hierome to Iouianus: who in an other place sayth, That the Church is founded vpon all the Apostles. But they haue an inuincible argument out of Saint Augustine: I would not beleue the Gospell, except the authority of the church did moue mee. I will not expounde Saint Augustine, nor they shal expound him, but Saint Augustine shall expound Saint Augustine. And heere I let them vnderstand by Saint Augustin, that he vseth to speake in the preterimperfecte, for the preterpluperfectence. So in the first booke of his confessions, and tenth chapter. Speaking of his youth, he sayth thus: *Non enim discerem nisi cogerer*: Which cannot be truely expounded but thus: *Non didicissem nisi fuisset coactus*: I should

*That*

I would not  
beleue the  
Gospel, &c.

Marke this  
aunswere  
through-  
out.

at S. Maries Spittle.

should neuer haue learned, except I had beene  
driuen thereto. Againe, in the second booke and  
thyrty chapter, he sayth: *Erubescerem* for *Erubescer-*  
*bam*: I should blush, for, I did blush: so that there  
he strayneth the moodes. In the eight chapter, he  
sayth: *Si tunc amarem poma illa quæ furatus sum,*  
which cannot be expounded thus: If I then would  
haue loued those apples which I had stolen: but  
thus. If I had then loued those apples which I  
had stolen: so that we must reade *amarem* for *as-*  
*massem*: I had loued, for, I should loue. In the  
tenth chapter, he sayth thus: *Ego solus illud non*  
*facerem*: which must needes be expounded thus:  
I would not had doone so. So that here we  
haue *facerem* for *fecissem*: the imperfence, for  
the pluperfence. No other wise must needes be  
sayde: *Euangelio non crederem*, that is, *non credis-*  
*dissem*. The Papistes saye, I would not beleue  
the Gospel, except the authoritie of the church  
did moue me to it. By the circumstances of  
that place, and by lykenesse of these other places,  
we saye, it cannot be expounded but thus: *Non*  
*crederem Euangelio, id est, non credidissem Euan-*  
*gelio*. So that the more and vnbroken sense of S.  
Augustines wordes be these: I should not had be-  
leeued, or, I should neuer had beleueed the Gos-  
pell, except the authoritie of the church had  
moued me thereto. So that all the authoritie  
they can gaine for the church out of this place, is  
but this: The church was an introduction to S.  
Augustine to beleue the Gospel: therefore it is  
of more authoritie then the Gospel. So they

I should  
not had be-  
leeued the  
gospel. &c.

## A Sermon preached

may say that the Starre did shewe the wise men the way vnto Chyiste, therefore the Starre hath more authoritie then Chyiste. So Iohn bare witness of the lyght, and therefore was of more authoritie then the lyght it selfe. So in the first of Peter and the third chapter, it is sayd: That men should be wonne to the word without the word, by the conuersation of women: so that the conuersation of women, should be of more authority then the word. But it must be considered, that this argument is not good: The authority of the Church to Saint Augustine, being a puny and a nouice in matters of Religion, was greater then the authoritie of Chyiste: therefore the authority of the Church, is simplie greater then the authoritie of Chyiste. No more then this argument: Iohn was in better credite with the Jewes then Chyiste, when he bare witness of Chyiste: therefore Iohn his witnessing ought to be the better. ¶ This argument: Womens conuersation moueth some men more then the word: therefore it dooth moue, or ought to moue, simply more then the word. But euen as Iohn that bare witness of Chyiste, did confesse that he was not woorthie to loose Chyistes shoe latchet, no more the Church though it beare witness of Chyiste, in respect of credite and authoritie, is not woorthie to loose Chyistes shoe lchette. And euen as when Chyiste put forth himselfe, and beganne to be knowne to the people, Iohn saide: It behoueth mee to wexe lesse, and him to wexe greater: so when the Church hath giuen a man to vnderstand



at S. Maries Spittle:

Stand of Chyiste, and that Chyiste beginneth to  
appeare vnto vs, the Church decreaseth in autho-  
ritie, and estimation lyke Iohn, and Chyiste in-  
creaseth and wereth greater in authoritie and  
credite. Euen so do the Samaritanes in the  
fourth of Iohn, that were brought to Chyiste by  
the woman of Samaria, saye thus: We doo not  
nowe beleue for thy talke, for we our selues  
haue heard and doo knowe. And yet Saint  
Augustines case and ours is not lyke. For he  
was moued by y<sup>e</sup> authoritie of that Church which  
perswaded him to the Gospell: the authoritie of  
the Church of Rome doth bende it selfe, and is  
dyrected to moue vs onlie to the church of Rome.  
Besides that, that Church did compell no man  
as he writeth to Fundamentus, in the fourth E-  
pistle: the Church of Rome doth compell vs to  
belæue theyr Church, or compell the soule to for-  
sake the body.

Againe, they reason that the Church shall be a  
cittie standing vppon a mountaine: and there-  
fore it must alwayes be visible, and no Church  
(say they) is so, but the church of Rome: The  
verie true exposition of this place is this, as it  
may appeare by all good expositours, that the A-  
postles are called the cittie vppon a mountaine:  
and the salt of the earth. So that the true mea-  
ning is this: a good Apostle is salt, & therfore let  
him season: a good Apostle is a mountaine, citie,  
or a high citie, and therfore let him shew & shine  
so in works, that he may glorifie God his heauēly  
father. And indeed this text is expounded naturally

The church  
an high  
Cittie.

D. iij.

thus,

## A Sermon preached

Gods  
church not  
mounting,  
but myse-  
rable.

How Gods  
Church is  
mounting  
& famous.

Christ prai-  
ed,&c.

thus, & without violence. For it is verie strange to a Diuine, to thinke that Gods Church should be a mountaine, cittie, or a mounting cittie, a high thing, or a renoumed thing, or a thing glorious in the world. For the Church of God is represented in the burning bush of Moses, it is neuer without fiery persecutions: It is lyke the white horse in the Apocalyps, that is alwayes chased with a red horse: It is lyke the Arke of Noah, that is tossed in the sea, and this is tossed in the world: It is compared to the Moone that wareth and wanteth by the presence or absence of the Sunne: It is lyke Iacob that slepeth on a stone: It hath, *Semen sanctum subsistentiam eius*: Holie seede, and holie men the substance, and not commonly great personages, and solemne personages the substance. I knowe the Church of God is oftentymes famous: but that is thus: *Ascendamus in montem Domini, &c.* Let vs goe vp vnto the mountayne of the Lorde, and hee will teach vs of his waies. The teaching of Gods wayes, maketh Gods Church a famous mountayne. If Gods wayes be not truely taught, though she syt vpon seven hylls, as the church of Rome vppon seven hylls, she is not a famous mountayne, but an ignominious valley. When they reason thus: Christ prayed for Peter, that his faith should not fayle: therfore Peter nor the Pope can erre. Christ prayed likewise for al those that shall beleue hereafter: that they may thus conclude, that all those which haue, doo, or shall beleue, can neuer erre. When they reason thus:

*Dic*

at S. Maryes Spittle.

*Die Ecclesia*: Tell the Church. I say, that must be done when it may be done. In the tyme of Constantius, whome they would tell but Arrius, for he bare all the countenance of the Church: his Church stode then rather vpon a mountaine then any other Church, for it was the highest, and most mounting in mens eyes. They reason againe, that the Church is a pyllor. But I reason, that Christe is the rocke. Take away the rocke, and downe comes the pyllor. The rocke is well inough without the pyllor, the pyllor cannot be without the rocke.

Tell the Church.  
The church a pyllor.

But besides all this, they haue a perillous interrogation, by which alone they thinke to master all the world, to make vs all starke dumme, and for euer to locke vp all our lyppes, and that is, In such and such yeeres, where was your Church? And this is that chooking interrogatorie: Where was your Church? I aunswer them euen from the very Articles of my Credo: *Credo sanctum Catholicam ecclesiam*: I beleue that there hath beene, is, and shall be, a holy catholique Church. My sense cannot shewe it, and therefore I beleue it: for if I see it, beleefe is in vaine, for where sense sayleth, and can go no further, there beleefe beginneth. For is it necessarie that I should from tyme to tyme see the Church, but I should from tyme to tyme, beleue there is a holy catholique Church. But in deede they, and such lyke brymme persecutors, haue of so long tyme kept vnder the church, that we are drinen to beleefe only, for they haue left scarce any sense,

Where was your church.



## A Sermon preached

of memorie of the true members of Christes Church. But they crie styl alouds: Where was the Church? I tell them that it is sayde of God: *Tu es vero Deus absconditus*: Thou art verilie a hidden God. So the Church is oftentimes hidden. The husband of an hidden condition, and the spouse of an hidden condition. Where was the Church? Christe stode in the middest of them, and they knew him not. The Church was in the middest of them, and they knew it not, Where was the Church? *Venient dies in quibus radices auget Iacob*: There shall come dayes, in which Iacob shall take roote. Where was the Church, when the Church had taken no roote? Where was the Church? *Erat in vobis, sed non erat ex vobis*. It was amongst you, but it was not of you. Where was the Church? *Vbi duo vel tres congregati erant in nomine eius*: Where two or three were gathered together in Gods name. But where were these two or three gathered together in Gods name? *Mundus non nouit vos*: The world knoweth you not. Where was the Church? Duruew Foxes Martyriologie, and, The Catologe of witnessses against the Pope, and there see, for there is to bee seene where was the Church. But wheresoeuer els it was, the Church of Rome this many yeres, was not the Church.

The church  
of Rome,  
not the  
Church.

The best argument they haue for the church of Rome, is because it was once a holy place, and the sound of the Gospell went thence, and therefor styl Rome must be the byrde mother of Religion, and that there nedes must be the church.

And

at S. Maryes Spittle.

And peradventure, they will make it of the nature of Rome, that Rome hath the best Religion: then we maye saye thus. Mount Flascen hath the best wine, the Athenians the best hony, Persia the best oyle, Babylon the best cozne, India the best golde, Tyzus the best purple, Basan the best oakes, Libanus the best Cedars, Persia the best iewelless, Arrabia the best spices, Tharsis the best hyppes, Englande the best sheepe, Saronis the best oren, Sicilia and Dalmacia the best horses, Pirons the best fishe, Ithaca the best swine, and Rome the best Religion. Or thus: the Italians be most wittie, the Spanyards best water skirmigers, the Frenchmen best keepers of Holdes, the Scotte with his Launce, the Irish man on foote, the Germane in voice, the Parmadons in strength, the olde Romanes best suffering of hunger and colde, and the new Romanes are most religious. Or thus: the Egyptians haue no Bees, Affricke hath no Bozes, the countrey Heleus hath no Oxen, the Macrobians haue no yron, Athens hath no Owles, England no Woules, Wight no Foxes, Ireland no venemous beast, nor Rome no bad Religion.

But because I doe see in the scriptures, that Ierusalem was turned in Ierushkaker: that is, The valley of vision, was turned into the valley of confusion: and the fine valley of Siddem, into the valley of salt: that Lucifer did faine in heauen, and Adam in Paradise, and Lot in the holy Mount: that the mountaine Garezin where the fathers

## A Sermon preached

fathers prayed, became a prophane dwelling of the Samaritans: when I read that Mount Sion became a place for foxes, and Bethel the house of God became to be Bethauen, y<sup>e</sup> house of iniquitie, then me thinks I thinke of Rome, as Jeremy dyd of Ierusalem: *Facta est meretrix ciuitas fidelis*: That Cittie which was once faithfull, is become an harlotte. These places were altered for wickednesse, and Rome is altered for wicked lyfe, and wicked Religion. And now me thinke of these Romanes I may thus say: The Mores are a vaine people, the Phrygians fearefull, the Israelites of an harde necke, and loden with sin, the Athenians vaine glorious, the Grecians lyght, the Galathians dullardes, the Carthaginians falsifiers of theyr faith, the Cretes lyars, the Sodomites full of bread, the Jewes vsurers, the Persians wasters, the Spanyardes lechers, the Flemminges drinckers, the Englishe gluttons, the Germanes vnciuill, the Lacedemonians theeves, the Canniballes cruell, and the Romanes Idolaters. So may I saye, and even so doo I say: for vndoubtedly the Church of Rome is not Christes true Church. Christes sheepe heare his voice, but the church of Rome heareth not his voice: therefore it is not the true church. Shee writeth in her coigne, that kingdome and people that do not obey me, shall be rooted out: contrary to that: The Kinges of nations beare rule ouer them, but ye shall not doo so: therefore she is not the true Church. Ambrose sayth, that the true Church is the mother of the lyuing: but

Arguments



at S. Maryes Spittle.

but those that be in this Church are dead, for they  
haue no faith, because they haue no knowledge:  
therefore this Church is not the true Church.  
She committeth Idolatrie, and spirituall adul-  
terie many wayes: therefore she is not the true  
Church. The Church of Rome numbers her  
multitudes, as Dauid numbred his souldiers:  
and therefore she is not the true Church. These  
Papistes are lyke Cockelles, they carie theyr  
house about with them, and they theyr Church.  
Aspalathus will not growe but in Boetia: ye  
kyl these men, if ye take away the couerture of  
the church of Rome. This church is the rich  
Arras that couereth all theyr faultes and follies.  
But admit (good people) that we were wonder-  
full humble and obedient to this church, and most  
willing to come again to the skrypt of this church,  
and to aske of her questions and demaundes, as  
these young women aske of this fayrest of wo-  
men. I protest before heauen and earth, and the  
founder of them bothe, that I thinke it not good  
we should be bolde in asking, for the great and  
imminent danger in her answering. For if  
we aske, whether Iesus be Christ or no, this Ro-  
mish woman or church gtueth out her answer,  
that the Bishop of Rome is the high Priest, and  
that the sayde Bishoppe hath the strength of the  
kingdome of Christ, and the infallible verity of a  
Prophet, and therefore they allowe him to over-  
rule Christ, by adding and taking to and fro his  
worde. If we aske, if Christe were the onelie  
oblation offered by once for all, for the sinnes of  
the

The aun-  
swer of the  
church of  
Rome in  
speciall  
poyntes of  
beleefe.

## A Sermon preached

the world, her answer is very dangerous, that the Masse is a sacrifice for the quick and the dead, and she falleth in commendation of her wheaten God, and dooth attribute the health of the world to that unbloody bread Idoll. If we aske her, if Christe be the intercessour to God, she answereth then most wickedly: *In re matris impera*: That Christe forsothe shall commaund his Father by the right of his mother. If we aske her of the state and condition of man, since the fall of Adam, she answereth, that he maye overtake heauen of himselfe, and well inough by himselfe worke out his owne saluation. Aske her what faith is, and she will tell of an implicite thing, and of a generall faith, that is, that good Christi- an folke ought to beleue that the Church can not erre, nor yet the Pope: but touching Christes merits, to be applied to vs by faith, and to be holden fast by that hand, there she keepeth glomme silence, and is as speechlesse as a fishe. If we aske her what the Lawe is, she loadeth our shoulders with the heauy ceremonies of Iudaisme and Paganisme. If we aske her what the Gospell is, she maketh boide Gods promise with her owne iniustice. If we aske her of good workes, she answereth iust lyke S. Lukes Pharasie: then againe, she deuileth good workes to be thus: to hyze certayne men for money, to pray and to mumble by much quantitie of Psalmes in a couert tongue: to keepe huge troughes of Ling and Saltfishe many yeeres, to were hoarce with much chaunting, to were speechlesse with seldeome speaking,

to

at S. Maryes Spittle.

to were lame with much sitting, to vse many  
knottes in theyr gyrdles, and many windowes  
in theyr shoues, to be buried in Monkish weeds,  
and Nunnish cowles, &c. If we aske her of the  
number of Chyistes Sacramentes, she aunswere  
th that there are seven: without Scripture she  
hath added fve to Gods two, as though God had  
let her his two Sacramentes to blurie. If we  
aske her, whether we go after this life, she telleth  
vs of Virgilles, Platons, and Mahometes Burga-  
tozie. If we should say vnto her saye Church of  
Rome, whether is thy beloued gone, she would  
say, he went in his body to harrowe hell. And  
then I will aske her, howe she can aunswere to  
*Signum Iona, & signum Lazari*: The signe of Iona,  
and the signe of Lazarus, That Chyiste  
should be thre dayes in his grane. If we would  
say, saye Church of Rome, whether is thy be-  
loued gone, she will saye to heauen: but then she  
dreameth grosely of heauen as Mahomette, and  
besides that, in euerye hyll Altar and groue Al-  
tar, she will saye heere is Chyiste, and there is  
Chyiste. The more she aunswereth, the more she  
aunswereth of lesings. Wmeth hath she now these  
many long yeeres answered any thing truelie, of  
the goings of the beloued, of the doings of the be-  
loued. Beleue me trulie, I would, it is daunger  
to aske her: it is next to deathes doze, to heare  
her: it is damnable death and hel to beleue her.  
Let it stand then for true, that the sayest of wo-  
men, that is, the Church of Chyiste must fyrt  
giue the aunswere of the beloued Chyiste.

But



## A Sermon preached

But when she by her aunsweres and instructions, hath once informed a man to Christe; then Christe himselfe dooth for ever afterwarde giue aunswer out of his blessed worde, to the full edifying, and contentation of our mindes and consciences.

The aun-  
swere of the  
Church.

He is gone downe into his garden, to the beds of his spicerie, to be fed in gardens, and to gather Lilies.

The whole contentes of this Scripture, seeme to be these: That Christe came downe from heauen, to be refreshed in the world. And in the true deede, the redemption of the world, and the gathering together of mankinde which strayed, erred, and wandzed, is a lyke refreshing to Christ, as the gathering of Lilies is to man. I am not to run thzough all the words, and all the pointes of this text, for that were too full of busie labour. I will therefore saye nothing, That he came downe, from what place he came: to what place he came, from what company he came, to what company he came, to what smarting entertraining he came: For I will speake that he came to his garden, and that the whole earth is a garden, that God giueth increase to his garden, and is the Landlord of the garden, of the plenty, varietie, and delicacie of the garden, of the gardeners, of our rent to be payde to our Landlorde God, of the vslage and misusage of this garden, of Gods punishmentes that will come vppon those that

that doe not thankfullie enioy the garden. These things I might, but yet will not speake of. One lie will I speake of these pointes: That he came amongst spicerie, that he was fedde in gardens, and that he gathered Lilies: Then will I byd the world seeke after him, according to that: Tell vs, and we will seeke him with thee, and then will I effsones make an ende. And first, concerning that clause that he came among the beds of his spicerie, Hugo de Lira, and Gilbertus, call the beds of spicerie, the cloysters of Monkes: and euen with as good iudgement might I, or any other call Lilies Nunnes, and so the great Misterie of Chzistes comming downe into the earth, and the absolute pleasaunce of his refreshing, should be abridged in this, that Chziste sometymes kept within Monkes cloysters, and sometymes went abroade to gather vp Nunnes, and so then should be nothing but a sely cloysterer, and a sely Nunne gatherer: and so Monkes should be spice, and Nunnes Lilies: Monkes should please the mouthes of the beloued, and Nunnes the nose of the beloued. But this to thinke, is to thinke a worlde of absurdities, and to be short and sharpe, Lira, *deliras*, and Gilbardus, *est bardus*: Lyra doteth, and Gilbardus is a dolt. Againe, Bernard, Agathius, and Harphius say, that the beddes of spicery, were the Apostles & Ministers, and it may so be, as they are called a burning and Mining lincke, in the person of the Baptist: and as they are called the Chariottes, and horsemen of Israel, in the person of Elias: as

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they be called Fathers in the personne of Paule,  
Iohn, and Elias, as they be called Gods in the per-  
son of Moses, as they be called salt for they season-  
ning, and mountaine citties for their showing in  
the personne of the Apostles, as they are called  
Embassadoers for they bolde speaking, and dogs  
for they barking: friends of the spouse for they  
louing: so they may be called spice, and beds of  
spicerie for they taste giuing, and for they sweet  
smelling: so it is sayd: *Nos sumus bonus odor vis-  
ta ad vitam*: We are a goodly smell of lyfe vnto  
life. But S. Hierome and the better sort, thinke  
that the beds of spicery are most of all men that  
be Gods elect, that those be Gods spices, those be  
Gods Lilies & Gods flowers. And if that woman  
Helena said wantonly in a fleshly cogitation.

*Ergo ego sum virtus, ego sum tibi nobile regnum.  
Disperiam si non hoc ego pectus amem.*

Then I am to thee vertue,  
to thee I am a noble kingdome.  
I would I were dead,  
If I would not loue that thy breast.

If she so sayde, how much more ought we in  
an high couched concept, and in a spirituall kind  
of wantonnesse saye, and saye againe: beloued  
Christ, we are thy spices, we are thy Sinnamon,  
we are thy Balsamon, we are thy Violettes, thy  
Roses, and thy Lilies: so sauerie we are to thee,  
and so smelling we are to thee. It were more  
then



at S. Maries Spittle.

then tyme that we were dead and destroyed, if we loue not that louing brest of thine, & beloued, and make thee our beloued, and make after thee our beloued. In deede the prayers and almes deedes of Cornelius, is musicke to Gods eare. Out of Noahs sacrifice, he smelled a sweet smell: euen so it is verie comfortable, and delectable to Gods senses, that a Christian man lyueth a good lyfe confor[m]able to Gods worde. The good lyfe of a christian man, is spice to Gods mouth, and spice to Gods nose. The odo[r] of a sweete fælde which is commended in Genesis, the odo[r] of incense in Pumerie, the odo[r] of fragrant waters in Iob, the odo[r] of that oyle that ranne downe Aarons beard, of that oyle that Marie shedde vpon Chyistes head, the odo[r] of spike, and vine flowers commended in the Canticles, the sweete balme in Ecclesiasticus, and the smell of Libanus, that Ose speaketh off, the smell of Noahs sacrifice, the smell of best burnt sacrifices, is not the lyke good smell to Gods nose, as the smell of a good lyfe, ry[si]ng from a good beleefe, for that is, *Hosia Deo in odorum suauitatis*: A sacrifice to God, vnto a sweet sauour. Whole Grocers shops of spicery, all the flowers in Priapus garden, all the flowers that Naiades, and Draiades, and Satyrus, that is, all the flowers in hilles, and flowers in dales, and flowers in many a greene forrest, are not so delightfull and smelling. The Violet hath not the lyke sauour, the Rose hath not the lyke sauour, the Lillie the like smell, the Giliflower the like sent,

## A Sermon preached

as good lyfe through good faith yeldeth to Gods  
 nostrils. And as good lyfe yeldeth a good saour  
 to God : so euill life, to God yeldeth an euill sa-  
 uour. So is it sometime sayd of euill lyuers, Ye  
 made vs smell before the Lord. The voice of the  
 murther of Abel, the voice of the sinne of the un-  
 godlie ones in the Apocalyps, the voice of the  
 sinne of the Sodomites, the voice of the sinne of  
 the Miniuites, was not musicke in Gods eare,  
 nor the smell of England is muske to Gods nose.  
 But if good lyfe make good smell, and euill lyfe  
 make euill smell, howe smells England? Howe  
 smells it? It smells, it smells. I haue sayd as  
 much as I can with curtesie say : *Non redolit, sed*  
*olit* : It smells not sweetlie, but it smells. But  
 if I should heare the voice of the good spirite that  
 speaketh vnto me ( and in dede I will heare it,  
 and speake as it speaketh) I should thus say : It  
 smells lyke a carcase, it smells like a carrion, it  
 smells lyke a dunghill. And the cause of this so  
 smelling, is sinne. Now the world will crie out  
 vpon me, as they cryed out vpon the Prophete  
 Miche. *Quod scelus? Quod crimen?* What sinne?  
 Or what offence? And euen as that Prophete  
 answered, *Ierusalem et Samaria*: Ierusalem & Sa-  
 maria : So I aunswere London, Yorke, Carlill,  
 and Canterbury, Norwich, Lyncolne, &c. those  
 sinnes. For euen as Lucane speaketh of a body  
 sore wounded, *Totum est pro vulnere corpus*, All  
 the body was as one wound : and our Sauour  
 Chyriste bearing the sinnes of the world, was by  
 Paule called sinne. So the Prophete Miche being  
 asked

asked what sinne, said Samaria and Ierusalem, as though for theyr sinfulness they were nothing but mere sinne. So, if they aske me in these dayes what sinne: I answer London, Yorke, Douer, &c. I meane, these Citties are so sinfull, that they are sinne.

But if the world haue so longing a luste, to trouble me with asking what sin, and what sin: then be thou strong my spirit, and go and file out my voice to tell the sonnes of this earth, this sin, and that sinne: and first, if the Papists will desyre to know of me what sinne: I tell them that Idols do cleave skyl in theyr mindes, which is as swete a sinne, as the name of Idols in the Hebrew tongue is a swete word, which signifieth a more vnswet place then I can honestly rehearse: That sinne. *Qui sordescat sordescet adhuc*. He that was a Papist in Quene Maries time, is skyl a Papist: that sinne. Againe, those which had tasted of a good lyght of the Gospel, are runne back againe to theyr owne vomit: that sinne. He that euer stode before, is now fallen: that sinne.

Sinnes of  
this tyme.

Papistes  
sinnes.

If our Protestants aske me, what sinne: I will tell them our Protestantes, are most of them all like vnto mice. Mice will be still in the house, but neuer be acquainted with y<sup>e</sup> maister of the house: so are our Protestants to Godward: that sinne. They are like to Iudas, they kisse Chyiste, & giue him gentle outward interteinement, but it is for 30. pence, or 30. pounds bauntage, or money more or lesse: that sin. They are like that Egle which the Prophet Esay speaketh off: The Egle which

Protestants  
sinnes.



66  
A Sermon preached

is with thee, is not on thy side : that sinne. They are lyke the Princes of Iewrie that belueued in Christe, but dare not confesse for the Pharisees : that sinne . They are lyke Simon Magus, that walketh with Philip, lyke an Apostle, but works with money lyke a worldling : that sinne. They be lyke Ananias and Saphira, that dare not venter all they haue with Christe and the Apostles, and hang cleerely vppon Gods prouidence, but wyl be sure to keepe one peece for after clappes : that sinne. Our Protestaunts are, the most that ener I see, lyke to Acabbes wife, she neuer put on demure apparell, but when she spake with the Prophetes : so these men are neuer holic, but at Sermon times, and in presence of those whose holinesse, they do reuerence : that sinne.

Sinnes of  
great men,

But I will say particulers . If the great men of the land aske me, what sinne? I will then tel them thus : The great men of the Land seeke to reare vp houses of Sicamere trees, and newe baked bricke battes, and to growe into such rancke reuenewes in theyr countreies and shieres, that they feare neither God in heauen, nor Prince in earth, nor fiend in hell : that sinne . It is a tickling pleasure, and most of all cordiall to some of those to make Princes glad of an vnprofitable tytles of clemency, so that they will not distribute one phillip of correction, to Gods long continued idolatrous enimies : that sinne . Through some of these, and other violent wealthy worldlines, all Westminster Hall, and other places of helpe, are not able to keepe Naboth his Vineyard :  
alas,

at S. Maries Spittle:

alas, and moze then thise alas . Naboth loseth his Vineyarde and his Vine, his Sheepe and his Kine, his coate from his doublette, his doublette from his shyrt, his shyrt from his bare naked skinne : that sinne. Againe, they keepe the cleargy, and men of God so farre from the accesse to the Prince, that they are farre from the state of other Prophets . Elizas bade his hostesse aske of the King what she would, and he would dispatch it. Now Eliza must dispatch from the King what he can, and what he would . I saye not but that Elizas can do some thing by courtly friends, and other meanes, but Elizas in the name of a Prophet, and as he is Elizas, can do now a lyttle or nothing : that sinne.

Againe, if those of the ministry, demaund of me what sinne : I will aunswere for vs all : we are al of Peters mind, *Bonum est nobis hic esse*: We thinke it a merie lyfe to be styll in this worlde, and to builde our nestes as high, as warme, and as during as we can : that sinne . We be lyke Ely, he durste not sharpely enough correct his childzen, nor we controule our auditors . Iacob fell downe seven times befoze Esaus face, but wee make seuentye seven lowe downe crouching courtesies to euerie noble man, befoze we will tell him of his duetie, howe vnduetifull so euer he be : that sinne. Againe, some that go for our Brethren, and of the auncient sort of vs, count vs verie vndiscrete, and but starke foles, whensoever we beginne to practise some lyttle of that which we should do : that sinne.

C. liij.

An

Sinnes of  
Clergy.

## A Sermon preached

An other sort bzoche and bzabble many foolish  
franticke follies in Diuinity: that sinne. Euerie  
Christes crosse losell, hath a Church plotte in his  
head, without all subiection of spirite to spirite,  
doth thinke themselves even pæres to Pzimats:  
that sinne.

Sinues of  
Magistrats.

If Magistrates, Judges, and Iustices request  
of me, what sinne, that which our Sauour in S.  
John sayde to the Magistrates: None of you all  
performeth the lawe, may be sayd to rightlie v-  
pon these: that sinne. They are lyke the Magi-  
strates, that Esay calleth Apostatants, they were  
woke. The longer they tarry in theyz roomes,  
the looser they become: the more exercise they  
haue in this world, the greater worldinges they  
be: that sinne. They be Magistrats like Iudas the  
Patriarch, that wyl indge Thamar to the fire, be-  
fore Thamars cause be heard or knowne: that sin.  
Speciallie, if Potiphars wife sue to Potiphar,  
then Ioseph goes to giues, be he neuer so iust: that  
sinne. They indge not as the Prophet bids them,  
to the widdow and the fatherlesse, but they indge  
to themselves, to theyz wife, to theyz children, to  
theyz leases, to theyz seefermes, to theyz purse, to  
theyz kitchen, to theyz stable, to them & to theyzs,  
as much as they can: that sinne. They do, *Faces*  
*re homines peccare in verbo. &c.* They trippe men  
in their wordes, and trounce men in their reaso-  
nings: that sinne. Under the word (lawe) they  
bannish the thinges right, yet Tertullian against  
the Gentiles doth say: *Non liber est index, in eo*  
*quod lege cautū est illi*: It is not charter inough to  
the



at S. Maryes Spittle.

the iudge, that he haue law on his side : that sin.

If the whole world, if the whole Realme aske me, what sin: I tell them that the whole Realme and the world trembleth like the leafe of a tree of wood, at euery warre, and buzzing of warre, as though Gods arme had lost the length & strength: that sinne. There is much idlenesse : that sinne. There is a sleepe obliuion of all Gods benefites, and a great Noahs flood of manifolde vanities : that sinne, and that sinne. There is cutthroate vsurie, fulnesse of bread, and drunkennesse in the day time: that sin, that sin, and that sin. There is fleshlust, eielust, lyfe, pride, and no bowels of pittie : that sin, that sin, that sin, and that sin.

Catholique  
sinnes.

Aske me not, aske me not (D) what sinne, I lacke wit and memozy, sides, and strength: I die, I faint, I should famish to stand still, and holde out in telling the world theyr particular sinnes, by that sin, and that sin. But specially, the lacke of bowelles of pittie is so much, that, *Christus non pascitur in hortis*: Christe is not fed in our gardens: Christe is not fed amongst vs. But what feedes Christe, and how is he fed: The feeding of Christe, is after thre sortes: and in one poynt I maye compare him to Mithridates wife, who though he eate not that which is poysoned as she dyd, yet eateth he that which is rancke and vicious. So it is sayde of the tyme of Melsias, that he should eate Bulles, Buckes, and Bozes: so of the godlie ones in the Apocalypes, that they should eate the fleshe of fallen horses. Nowe that Christ and the godly Preachers should eate  
Bulles

A Sermon preached

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Bulles fleshe, and Hozle flesh, is, that they should consume with teaching and preaching, the ranke and riotous humors that abound in mennes natures, that the Lyon might be brought to eate hays lyke an Oxe, and the Wolfe become an unhurtfull neighbour to the Lambe, that Egles might be made innocent lyke Doves, and all that is sanadge lay downe his nature. But styll we see that Bulles be as much Bulles as ever they were, as full fatted as the Bulles of Basan. Hozes be styll horkishe, Buckes ranke, Egles violent, Kites greedy, Gripes ravenous, Cormorants griple, the most of men lyke Hozle and Mule. This beastlinesse in men, is not consumed by preaching and teaching, and therefore Christ is not fed, the world is this waye fatte styll, and therefore Christ is leane styll. The fatter the one, the leaner the other. I speake now of the world, and beastly worldlings, Bulles, Buckes, and Hozes. Egles, Gripes, Kites, and all ye haggard byrdes of ravine, turne not. O turne not, as in Ouids Metamorphosis, out of men into beastes, but returne ye out of beastes into men: suffer ye Christ, & Christs godlie Prophets, to fede vpon your flesh, and eate vp your vile vices: conforme your selues, to the forme of the doctrine of y<sup>e</sup> Gospel of Christ Iesus: suffer your bodies to be chastened, and to be brought vnder into seruitude, I wil tel you that which is true to be told. Gods heauen is a coluer house, it is not a roome for Egles, for Gripes, for Cormorants, &c: It is a caule for Sheepe, and not a staule for Bulles, not a pale

at S. Maryes Spittle:

a pale for Buckes, not a stye for Bozes, *Talium enim non est regnum celorum*: For such truely the roome of heauen serueth not.

Againe, Christe is fedde with iustice and righteousnesse, with good life and true Religion. So **G O D** is called an husbandman that planted a Vine, and thought to haue dronke of the Wine, but the Vine brought forth sower Grapes. Let no man deceyue himselfe: leude faith, and lose lyfe is yll grapes and sower grapes. Let vs then bring forth good grapes, and grapes of repentance, grapes to feede God, and grapes to content God, or els short wordes will come vpon vs: a hatchet and a fyre, a hatchet and a fyre. Euerie tree that bringeth not forth good fruit, shall be cutte vp and cast into the fyre. Our beloued Christe is drie for good lyfe, giue him not sower grapes. He is drie, clappe him not on the lippes with eyfill and gaule. He is hungrie for iustice, as Amos sayth: Turne not iustice into woormewood. Sower grapes are not delicate to man, nor Idolatrie to God. Eyfill is better drinke to man, and euill lyfe is to God. Woormewood is bitter to man, and so is iniustice to God. And yet Christe is fedde another thyrd waye, or rather was fedde, or rather is, and was fedde, as when hee was at feastes, and when hee was with his Disciples: so when he curst the figge tree: but that hunger of his is nowe forcedone, and as hee sayth by his Prophete: *Si esuriere non dicam tibi*: If I should happe to be hungrie (people) I would not tell thee.

Psal. 50.

Then



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A Sermon preached

Then howe is he nowe hungrie, and howe is he now to be releued? He is hungrie in his needy Ministers, in seelie destitute Orphanes, and in impotent poore creatures. He that receybeth those, receybeth Christe. He that slaketh theyr hunger, slaketh Christes hunger. He that quen- cheth theyr thyrst, quencheth the thyrst of Christe the beloued.

Touching Gods Ministers in these dayes, be- nefactors in olde tyme haue had towards them a most lyberall deuotion: and herebpon it com- meth to passe, that though very much hath bene withdrauene, yet somewhat remayneth: yet I do not say that Christe in this kinde of people is now specially hungrie. Howbeit I am not igno- raunt that many a poore Minister of these times, is lyke Elizas. He had not pen, nor incke, nor tible, nor candlelicke, but as his bestelle allowed him, and these poore Gods men must be helped by theyr hoste or hostesse, or one frend or other with coate, and cappe, and cuppe, and candle, and stu- die, and tible, or els they shall be altogether har- borlesse and helpelesse. And needes must I fur- ther yet saye, that in many a poore scholler of the Uniuersities, Christe himselte is full of hunger and necessitie. These be the noble sonnes of the Prophets, & most apt of all others to be builders of Gods temple: yet haue I seen many a good wit, many a long day, kept lowe & leane, to be made broken with hunger, & abiect with pouerty. I do not now knowe y liberalite of this Citie towards both those places: Onely this can I say, that lesse then

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then the tenth part of that which is nothing but surfit and sicknesse to the great excessive eaters of this towne, would cheerish and cheere vp hungrie and thirsty Christe, in those his hungerstarued members right well.

Touching the hunger of Orphans, and such as be fatherlesse, I doe not thinke but that it is very great, and I haue no great hope that it will be much lesse: The fathers themselves in this world haue much a doo to shift for themselves: therfore it must needes be the condition of these poore sely ones to hunger, to thyrst, to pine, and to starue. Yet the example of this good gentleman Alderman Dabbes, and his euer laudable goodnesse to This lytle poore people, was likely to haue stirred vp many after this tyme, to haue done the lyke. But I trow, for all that we can preach and exhort, it will be true, that when the Sonne of man cometh, there will be but lyttle faith, and litle good works too. This man in these Orphans hath clad Christe and fed Christe. She that shed oyle vpon Christes head, shall haue a good name, wheresoeuer the Gospell goeth, and the shedding of this relæse vpon Christes members is a thing of fame, and very worthy of standing memory.

Concerning impotent persons, and poore in generall, though many Hospitalles haue bene for them erected, and her Maiestie, & her Maiesties Councel, haue had by one Acte of Parliament, to theyr relæse a goodlie respect, yet Christ this way and in this people, is more hungrie then Lazarus, and more needie then Irus.

The voices  
of Christes  
Hospitall.

And

## A Sermon preached

And as the Scripture sayth : Abels bloodshed cryed to God : so me thinke the hunger of this hungerstarved generation , should crie aloude to God. And if they will turne ouer to me the penmanship, or enditement of theyr bitter exclamation, me thinke I could for their purpose contriue no more fitly, then in these words, and thus: Lord we doe heare and vnderstande, that the earth is thine, and the fulnesse thereof. And though it be that we deserue no more then we haue, yet turne downe thine eye, and doo but see what manner men they bee, whome thou hast blessed with wealth, howe they grope theyr soules with rest, and how they eat theyr bread alone. Why Lord? Here is no Abraham to entertayne thy messengers, nor Lot to compell thy Ministers to come in : but many a rich glutton to make fast the doores vpon them, and to cause them to keep without. The Prophete Elias, lacketh his hostesse of Sarepta. The Prophet Elizas, lacketh his hostesse the Humanite. Paule cannot finde the Purpurisse, nor Peter the Currier: Iob we haue not, nor Toby we finde not : Captaine Cornelius is a blacke Swanne in this generation : here is no Phillippe to feast the poore, but eche rich glutton dooth giue entertainment to his equall or better : no Martha is there to giue thee curtilie entertainment, nor Marie to powre any thing that sweete is vppon thy heade. Lazarus lyeth styll before the doores, and cannot with long loude crying, come by the crommes of theyr fables. In vs Lord thou art daye and night tumbled

The beggars outcry  
or rather  
the outcry  
of the beggars wrongs.



at S. Maryes Spittle.

bled myserable befoze they2 dozes: In vs the  
downe bed pillowes are hard pauement stons:  
the warmth is hayle, snowe, and what so falleth  
from heauen: the wealth is want: the fode is hū-  
ger. Truely, this land is a land of no charity, for  
euen of purpose they deuise, good Lorde, to make  
hauocke of all thinges, that we may be relæued  
with nothing. Hauocke in they2 owne apparell,  
they2 wiues, childzen, and seruauntes apparell,  
outragious hauocke in they2 diets, yea, too much  
hauocke too many wayes. They2 hoyses chete  
and spewe vppon golde and syluer, and they2  
Mules goe vnder ritch beluette. Dogges are  
deare vnto them, and feede much daintilie.  
Courses and Kites, coste them many a rounds  
pound. There is none but the spaciellie knoweth  
all thinges, that knoweth all they2 hauockes and  
vaine expenses, so that we can get nothing: spe-  
cially, good Lorde, O good Lords, this London  
people, though it draue nere thee with lyppes,  
and haue a name to liue, yet hath it a most sin-  
tie and vncircumcised heart, and is in deede a  
people of no bowels, Lord here is the ritch glut-  
ton to be seene vp and downe, and round about  
the towne. Here is scarce any thing in the vpper  
sorte, but many a foolish Naball scraping and  
scratching, eating and drinkeing, and sodeinlie  
and vntworthely dying. The eyes of Iuda were  
sayd to be redde with drinkeing, but much of this  
people haue they2 whole faces fyze red with con-  
tinual quaffing, and carousing. Sodome and Go-  
mozra were sayde to be full of Bread, but these  
Londo.

*old  
of the  
whom*

Londoners are moze then full, for they are euen  
bursten with banquetting, and soze and sicke  
with surfetting. Lord thou whistlest to them,  
and they heare thee not, thou sendest thy plague  
amongst them, and they minde thee not. Lord we  
are leane, Lord we are faint, Lord we are myse-  
rable. Lord we are thy members: Lord therfoze  
thou art leane, Lord thou art faint, Lord thou art  
miserable: ryse good Lord, arise, and iudge thine  
owne cause. And thus much of Christ a beggar,  
in these beggars. And now will I speake of  
Christe a Lillie gatherer.

And to gather vp Lillies.

Of gathering of Lillies, many thinges may be  
spoken many wayes. And what Lillies doe signi-  
fie in this place, I am to say as befoze: that when  
the beloued goeth downe into his spicerie, to be  
fed in the Orchardes and to gather Lillies, is no  
moze but that he goeth to be refreshed in y<sup>e</sup> earth.  
Howbeit the Fathers haue made a further pro-  
cesse in this matter, and some yeld one sense, and  
some another. But for my selfe I would not for  
any thing rehearse opinions vpon opinions, and  
notes vpon opinions, & exhortations vpon notes,  
for that would be now long and wearisome: only  
I wil say something of one expositiō, which Rabi  
bi Iarhi and S. Bernard do seeme to imbrace: that  
is, to gather vp Lillies, is to gather vp men: and  
yet euen in this one expositiō, resteth to be hand-  
led that Christe is a gatherer, & men be flowers.  
If Christe be a gatherer, then is he no disperser.

In

at S. Maries Spittle.

In déede it is méete that the Shepheard should gather his Sheepe, and the hen her chickens, and the husband man the graine into the barne. Euen so the Prophet Ezechiel sayth. That Christ Ezech. 34, should gather his sheepe out of all landes, and gather them into their owne land. So doth hee himselfe say with an affection of most déepe loue: O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the henne gathereth her chickens vnder her wing, and thou wouldest not. And as Lilies growe dispersed here one, and there one: so good men growe rare and thinne. And as Christ picketh Lilies from among thornes (for they growe among thornes:) so picked he Abraham from the thornes of Chalde, Iob from the Hittites, Hiram from the Tyrians, Naaman from the Sirians, the Ninuites from the Assyrians. Lilies growe rare, and good men growe rarer: Lilies amongst thornes, and good men amongst thornes. And as the gathering of Lilies and men bee like: so men and Lilies be very like. I will speake a thing of marueylous troth: A man is but a Lily the pride and glozy of man is but the pride and glozy of a Lily. Salomon is a Lily, King Salomon is a Lily, King Salomon in all hys glozy is a Lily, King Salomō in al his glozy is a Lily. Sons of vanity to whō it is delightful to haue fethers to daunce in your tops as big as Ajax shelde, to haue your headsturkish, & your backes spanish, your wassettes Italian, and your fete Venetian, with such a world of your hosen glozy about your loynes.

A man  
A Lily.

Pride dashed.

J. i.

Sonnes



## A Sermon preached

Sonnes I (say) of vanity, ye are but Lilies. Salomon in all his gloze is but a Lily. Salomon in hys worst workeday apparell, is better then the best of you all. Salomon in hys best holyday apparell, is not so brane as a Lily: ye therefore in the huffe of your ruffe are nothing comparable to a Lily, no not to a fælde Lily. Daughters of vniuity, and dames of delicacy, ye thinke it fine and featous to be called roses: primroses, and Lilies: and in deede it is true, in respectes you are roses, primroses and Lilies. When ye haue gotten all vpon your heads & backes which English soile doth yeld, and many a marchaunt hath fetched full farre, when all your taylozs haue broken their bzaines about contriuing of formes, & fashions, yet the are ye nothing so trickly trimme, as the Lily. The best of yee all in all your best brazuery, is not like to a fælde Lily, which happily to morowe is pluckt vp, and flung into the furnace. Pickke and prune your selues to the day of dome, yee will neuer bee like to the fælde Lily. For the Lily of this our fleshe is not so goodly gay, as the Lily of grasse: otherwise & in many imperfections wee are very perfect, and true Lilies. The Lily of grasse shooteth vp for a time, but then he layeth downe his toppe, and is made euen to the floore. The Lily of fleshe flourisheth for a time, but then by howering death hee is taught to poze vpon the ground, and to let downe his toppe like a Lily. The wrath of winter doth conquer & kill the Lily of grasse: there be moe then many occasions to vanquish & kill the

Lily

at S. Maries Spittle.

Lily of flesh, Barnad saith that there is a woꝛme  
that eateth vp the roote of the Lily of grasse: each  
Lily of flesh hath his woꝛme and consumer. Iuli-  
us Cæsar, Hercules, and Mahomet haue the fal-  
ling sicknesse, Mœcenus hath a thꝛee yeres age w,  
Orestes hath y frensy, Speusippus hath the palsey,  
Heraclitus & Aristarcus the dꝛopsey, Marcus Cras-  
sus the stuffing in the head. Hieroboam the wi-  
thered arme, Lazarus and Iob, biles and botches,  
Aristotle and euill stomack, Euripides putrifac-  
tion of louniges. Coruinus the lethargien, Ana-  
crion lacke of sleepe. Agesilaus and Ptolomeus  
the gout, Naaman and Mary the leprosy. But  
what doe I say that euery Lily of flesh hath his  
woꝛme and consumer, Athens I may truely say  
that euery part of euery Lily of flesh hath his di-  
uers woꝛmes and consumers. The head hath the  
*Apoplexia*, the *Epilepria*, and the turnabout sick-  
nesse, the eyes haue the *Ophthalmia* and the *Mi-  
grim*, the necke hath the *Walsey*, and the conuul-  
sion, the nose hath the *Polipus*, the pallat hath the  
*Vuula*, the gummes haue the *Canker*, y teeth haue  
the toothach, the thꝛoate hath the *Angine*, the  
tongue hath blisters and swelling, the stomacke,  
hathe y motiue cause of the cardiacall passion, &  
murthering reuomes (the *Studetes* sicknesse), the  
sides haue colikes, stiches & pricking plurisies,  
the raines haue the stone, the legs haue dꝛoplies  
and crampes, the fete and hands haue the knob-  
bed gout. Besides y the lily of flesh hath woꝛmes  
of minde & woꝛmes of conscience, many woꝛmes  
& soze woꝛmes. The Lily of grasse hath his owne  
F, ii.      woꝛme,

## A Sermon preached

Woꝛme, and the Lily of flesh hath his thousand  
 woꝛmes: y<sup>e</sup> Lily of grasse can not liue from y<sup>e</sup> one  
 woꝛme, but will be smitten of it, noꝛ the Lily of  
 flesh shall scape all these woꝛmes. Againe, all the  
 grasse Lilies are dead and gon that haue growe  
 on the face of the earth, and all flesh Lilies are  
 dead that liued vpon this earth. Abraham Gods  
 frend, and Noah that walked with God, Aaron  
 full of dignity, and Moses full of authozity, holy  
 Melchisedech, and iust Iob, strong Sampson, and  
 huge Ogge, vaunting Goliath, and disdainfull  
 Senacharib, faire Absolon, and swete louely  
 Ionathas, wise Salomon, rich Cræsus, and welthy  
 Crassus. lucky Pompey, victorizous Iulius, royall  
 Augustus, & triūphant Emilius, all these haue had  
 a time like a Lily, and died in time like a Lily.

They haue had the spring of their budding,  
 and the sommer of their blossoming they haue  
 likewise come to the Autume of their parching,  
 and the winter of their perishing. O all ye, all ye  
 men, that drawe breath vnder the cope of the  
 skyes, ye spring vp like Lilies, and goe downe  
 like Lilies, ye flourish like Lilies, and deflower  
 like Lilies, Pindarus sayd thys, *Mammea,*  
*Mammea, Mammea*, Ieremy cryed thys, Earth,  
 Earth, Earth: so I, Lilies, Lilies, Lilies, and the  
 second time Lilies, Lilies, Lilies, and soꝛ that I  
 would haue it remembꝛed, I cry againe, Lilies,  
 Lilies, Lilies, and then thus, O men, O Lilies,  
 O me, O Lilies, O men, O Lilies, O fieldgrasse,  
 O flowers of decay. Yet came Christ among  
 such Lilies to gather vp flæting such flowers  
 of



at S. Maries Spittle.

of flesh and to be conuersant among his spicery.

The duety of the world and Church is , that when they are tolde where he is , they should make after him and seeke him. He is not now in the spicery and Lilyes of this earth , that is, among the sonnes of men : he is not in personall p[re]sence, as the Papistes or Vbiquitaries sayne him , but he hath ouertaken the heights of heauen, and standes where Steuen sawe him , and where Esay sawe him, among Angels and Archangels; all the glorious millions of his saints, him selfe moze then most glorious . Where seeke him, seeke him, there **D** world and together make after him . And in dede some part of the world doth seeke Christ , and are in a kind of quest and enquirie of Christ, but not in a like sort and after one fashion: some seeke him with stauies, and with lanternes, like the vilanous Iewes to beate him and buffet him, to canuas him and kill him. So seeke thee (**D** Lord Christ ) the Spanish Inquisitors with stauies and with tormentes: So many a proud Nemrod doth hunt thee , and seeke thee. Agayne , some seeke him lyke Iudas for money and for wealth, and to get bauntage by theyr seeking: but (**D** Lord Jesus) those or shal neuer finde thee, or be flunge flat on their backes when they finde thee . And yet (**D** Lord) too, there is an other kinde of people that seeke thee, **D** Lord we read that Ioseph and Mary did seeke thee *Dolentes*, that is, Mourning : so wee seeke thee in these dayes of teares, againe so many daungers, against so many opprobries, in so diuelish a generation, in so

## A Sermon preached

combersome a world, in so straight a way in such contrary lawe of our members and of our spirits in such haling backe of the worlde and worlde-lye frendship, that *dolentes quarimus te*, (alas good Lord) with great hart bzeake, wee seeke thee. Lord giue strength to our faith and kinde courage in vs, to make after thee and seeke thee. Lord if we seeke thee, thou hast promised we shall finde thee, all thy wordes are truth it selfe, therefore we will make after thee and seeke thee. Wee read that Ioseph and Mary sought thee with sorrow, but found thee with ioy. We knowe (Lord) that the griefes of this iourney are nothing worthy the ioyes that thou yaldst to them that haue found thee. He y had his eares full of the world, and his armes full of the world, and his belly full of the world, and his eyes full of the world, and all the best pleasing pleasures in the world, he hath cryed out against them, vanity of vanities, and all is but vanitie. O Lord, all other thoughtes are vaine, and most extreame vaine. O thou onely worthy to be sought, and none but thou worthy to be found, height nor depth, heate nor colde, edge nor poynt of sword, foe nor frend shall neuer preuaile against vs, but wee will make after thee and seeke thee. O that wee may finde thee: graunt (O good Lord) that wee may finde thee. Hee that hath found thee, hath founde the Shiloh and Messias of the whole worlde: hee hath found the Lyon of the tribe of Iudah, that is able to master all the beastes of the fielde: hee hath founde a rocke, a buckler, a shield, and a horne

Salomon.

at S. Maries Spittle.

hozne of health, and one that wil lift vp his head,  
so that he neede to feare sees no moze : hee hath  
founde that pearle which a wise man would sell  
all that hee hath to buy , so that hee neede to be-  
stowe his looue vppon , no Iewell els any moze:  
hee hath found the Lambe, after whom hee shall  
foz euer walke in innocency in whyte apparell,  
so that hee shall not bee troubled with rebellious  
motions of his fleshe any moze . He hath found  
the healthfull treē of lyfe , in the middest of Pa-  
radyse, so that hee shall not see death any moze:  
hee hath founde him , out of whose belly gush-  
e floudes of life yealding waters , so that hee shall  
not bee a dzy any moze: he hath founde him that  
wyll wype away all teares and all infirmities,  
so that he neede not to bee dzyousie and heauy any  
moze: hee hath founde hys owne wisdom, hys  
owne sanctification, his owne Justice : hee hath  
founde the strong God, the onely wyse God , the  
Lorde of worlde, the Prince of peace, the father  
of Eternitie, the glorious Angell of the great  
Counsell, to whome , with God the Fa-  
ther , and God the holy Ghost , three  
persons and one God, be all honour  
and dominion both now and  
euermoze. Amen.

(:)

¶ The ende of the Sermon preached at S.  
Maries Spittle , on Tuesday in Easter  
weeke, 1570.